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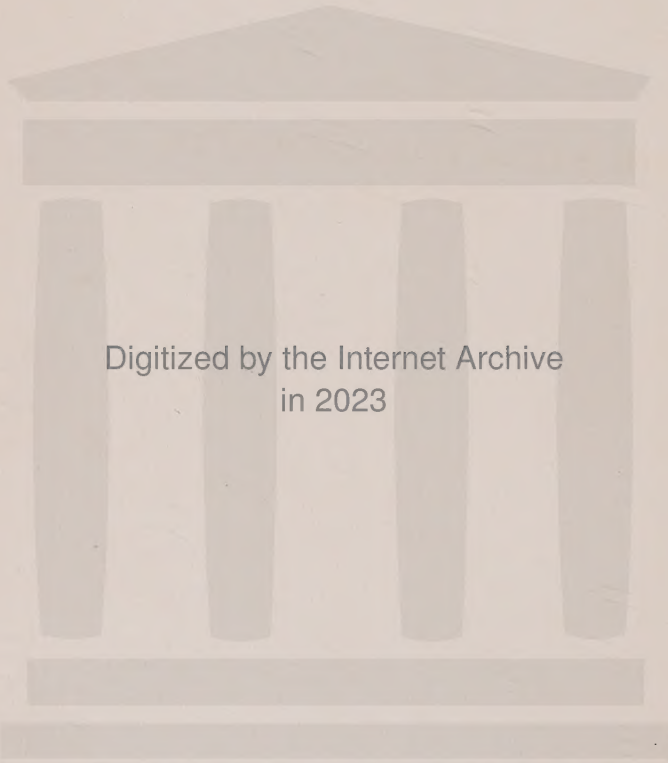
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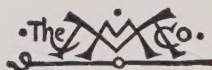
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**THE EFFECTIVE CHRISTIAN
COLLEGE**



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THE EFFECTIVE CHRISTIAN COLLEGE

BY
LAIRD T. HITES

NEW YORK
THE MACMILLAN COMPANY
1929

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Published September, 1929.

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PRINTED IN THE UNITED STATES OF AMERICA
BY THE FERRIS PRINTING COMPANY

FOREWORD

LIKE education, religion has two phases.

The first, and vastly the more important, is the fact that religious people live wholesomely as parents, as employers, as workmen, as citizens. They coöperate intelligently with their fellows in all good things. This informal living of the religious life, this fruit of the tree, is, of course, the principal thing.

The second phase of religion is institutional. The church was organized because it would bring into one fellowship those who are religious, and help them live more intelligently the religious life. There are some spiritual things that can be done better through united endeavor: education, evangelization, worship, united social action. Church life has a tonic effect on the individual and on society.

The religious person, the religious society, are the supreme objectives. *But just as education would not long endure without schools, so religion would not long endure without the church.*

As Americans and as Christians we realize the truth of this statement as it applies to education, and we pay a vast amount of attention to public schools. We believe in them; we see their value; we support them. And although the schools are ineffective, are wasteful, are costly; although their product in partially educated persons is seriously criticized, we close our eyes, grit our teeth, send our children, and vote more millions for the schools.

As Christians and as Americans we are far less concerned with the churches. We seldom attend, we frankly ignore the religious education of our children, we fail to provide the church with the educational leadership it needs

to become an effective social instrument. We do pay vastly more attention to the social living of religion than we formerly paid, and it is entirely proper that we should. But we enjoy the fruits of religion and neglect the tree.

Christian educators agree that the college which receives students and funds and moral support from the churches should educate Christian students for religious leadership. Most American colleges frankly profess a religious purpose. A casual examination, however, will show that in attempting to carry forward this purpose, educators have adopted two rather distinct points of view.

First, there are those who would educate students to participate in all wholesome living. A clean, honest, socially motivated life is fundamentally religious, and this is more important than church attendance and church leadership.

Colleges under the guidance of these educators are cultural, seek to carry forward their programs under "distinctively Christian auspices," but make little pretense of educating laymen for immediate leadership within the church or the Christian movement. They teach religion academically as they would chemistry or history, and largely for the same purpose. They seek to maintain a wholesome atmosphere, and are interested in the character development of students. Religion is a part of the culture desired, but frequently not an obvious part, except as it is identified with the good life. Certainly the study of religious subjects is entirely optional, and the leadership of student religious interests is largely volunteer, unpaid, unsupervised. The institution makes no pretense to inquire into the church affiliations of its teachers. Academic freedom is assured. It is assumed that upon graduation students from these colleges will be interested in every good thing, including religion and the church—as, indeed, many of them are.

Perhaps a majority of our free and semi-free colleges plan their work in accord with this view.

Second, there are educators who believe that the church is potentially a very effective agency in modern civilization, that it has a unique spiritual mission in society, and should, therefore, by every means be conserved.

They, too, would insist that the college be cultural and broadly Christian. They would demand, as well, that it be academically sound; but they would add something more, a more intense religious purpose. These educators maintain that Christian colleges exist to help the church fulfill a religious mission, which can be accomplished only when students are educated—in knowledge, in skill, in habits, in interest, in belief—to take an active part in the church, and through the church to serve society. They believe that a strong, alert, educated church leadership will provide the best possible means to reform society, and that Christian students in college should be educated to provide this leadership. While not neglecting the broader phases of education, they would place relatively greater emphasis upon immediate, direct training for religious leadership.

In the ideal college of this second type, curricula are planned with this church objective in view. Professors are selected whose philosophy of life is in accord with this ideal. A consciously religious atmosphere pervades campus life. A strong department of religion is maintained, and students are encouraged, sometimes required, to study in this department. Intimate relations are cultivated with churches near the campus, and students participate normally in a wholesome church life. Such influences are brought to bear as cause students, whether ministerial or lay, to feel themselves part of a great, ongoing Christian movement, which they will later be called upon to lead.

Colleges of this type are financed, in large part, from denominational and church sources. They look to the churches for students, funds, and moral support. Their trustees are nominated or confirmed by denominational assemblies. In reporting their work, these colleges stress

the service they render in educating Christian young people for religious participation, living, and leadership.

The author is writing especially to this second group of colleges. They have set up a high Christian standard. Here is a philosophy and a program designed to help them attain that standard. If, in addition, the philosophy outlined and the program suggested bring pause to other Christian educators, whose institutions are less intimately allied with the church, no great harm will be done. Why should not a "liberal" college educate students deliberately for religious leadership?

Of the more than five hundred Christian colleges in the United States, at least two hundred are of the second type. Some few, a very few, have succeeded in accomplishing the objectives they have set, and are glowing examples of spiritual achievement. Most of them are only fifty percent successful, perhaps not quite so much as that. They are struggling with educational forces and trends they have neither the wisdom nor the strength to control.

"The church is leaking at the top," is Dean Mathews' expressive phrase. Her brightest young men and women go to college, and it is expected that they will return eager for leadership in the Christian adventure. Not more than half of them return. Something happens to their religion at college which is the deep concern of those who know the facts. It is true that many people who do not attend college fail to find the satisfaction in the church they formerly had. This is a broad social condition we must not overlook. The colleges are not doing badly when they save half of those who attend for usefulness in the church. It is the author's feeling, however, a feeling which he shares with many educators, that a higher percentage of success could be attained. It is with this thought in mind that the somewhat ideal program contained in this book is offered.

Most entering freshmen possess a rather naïve, simple faith. They graduate, many of them, with the old founda-

tions of their faith destroyed, and with no adequate philosophy of life to take its place. Of course, the religion of childhood is inadequate (a fault for which the churches are severely to blame), and it must give place to a more reasonable faith. The difficulty is that so many colleges—for a multitude of perfectly good reasons—find it impossible to help students acquire this more reasonable faith.¹ This is one great difficulty with Christian colleges to-day.

A second difficulty lies in the realm of leadership. At least half the entering freshmen have been active leaders, both in the church and in the larger community. They have participated in worship, they have taught in the church school, they have led Boy Scouts, some have preached. During their entire college course they sit, they listen, they are ministered unto. Four years of religious inactivity are hard to overcome, for the laws of atrophy are universal laws. And so these otherwise intelligent young people graduate from college unable and unwilling to assume the active leadership in the church they exercised in earlier youth.

There are reasons for these conditions, it is true. Passing over the responsibility of the church, of the home life, of community indifference to religious values, we think here only of the college. Competitive pressure on the curriculum is severe. Highly educated professors of science and literature and sociology are anxious that students take their courses and join their departmental clubs. These things have universal academic prestige, and students fall into line. Athletics, fraternity life, and social amenities are all delightful and pressing, and students participate. It is entirely proper that they should. Religious interest, however, even in the type of church college we are consid-

¹ A ministerial student who has just lost his wife said in the presence of the author: "Sometimes I wonder about the whole educational experience. It seems to rub the edge off that simple faith which helps us to meet such crises as this."

ering, is seldom guided, leadership opportunities are few, participation is not urged, religion is not particularly interesting nor thrilling—its inherent nature as the motivating agency behind all that is good in the other areas of life is not even comprehended—and the tendency is to pass it by. Not that students become irreligious. Some do, but not many. Most of them stand reverently in the presence of expanding truth, while becoming confused in their faith and indifferent to the church.

We do not criticize college life. It is wholesome, it is clean cut, it prepares students for effective leadership in a multitude of worthwhile areas of life, and for many it is a profoundly religious experience. But it does send Christian laymen back with little development of interest in the old home church. They simply have not learned the historical, the psychological, the philosophical bases upon which the Christian faith rests. They do not understand how important the church has been in the social economy of American civilization, nor how it may contribute to the solution of present day problems. They have not acquired, through participation under guidance, a desire to lead youth in Christian education.

These graduates of Christian colleges become leaders in every other good thing; they so frequently decline to assume leadership of youth in the church, or leadership of the church in its efforts to meet the social crises of the day. They are not equipped in knowledge, in skill, in habit, in desire, to undertake the religious education of children and youth, nor the broader responsibilities of the church. Even those who become high school or grade school teachers seldom want to teach in the church school.

The type of Christian college about which we are speaking is fundamentally a part of the Christian movement. It was created by the church. It is supported by Christian people for the purpose, and under the pretense, of helping carry forward a religious mission in society. Conceive that

mission as you will—in terms of the older theology or the new; in terms of the church or of the broader society the church seeks to serve—it is still fundamentally a religious, a Christian mission. And the college fulfills this mission only insofar as it educates students to live and think wholesomely for themselves, and as it develops in them the ability and the desire to educate and to lead others in the same wholesome way.

The volume falls naturally into two parts. Chapters I to IV give the backgrounds and the philosophy of the type of Christian college to which we refer; Chapters V to VIII present a program for the attainment of these Christian ends.

The author might apologize for certain evident limitations and omissions. *First*, he has deliberately refrained from making his book statistical, although many college surveys are at hand. *Second*, he has no chapter on fraternities, none on athletics, and none on extra-curricular activities, popular though these topics are, and important as they are in college administration. *Third*, a good many of the quotations are from educators in semi-free colleges, when they should, perhaps, have been selected entirely from educators in the colleges we describe. *Fourth*, it may be protested that the program as outlined is unattainable. It may be. The author's only claim is that it represents a point of view, an ideal, which many educators and churchmen are striving to attain. And *fifth*, the author leaves almost untouched the details of technique through which a college student becomes a religiously motivated person. A psychology and a methodology of religious education for college students need to be written. The author understands that two competent specialists are now engaged upon such books. In the absence of more elaborate studies, reference has been made, in the appropriate sections, to sev-

eral magazine articles bearing upon the problem of technique.

A friend who read the manuscript made an interesting comment: "Be careful," he warned, "not to give the impression that you are making another clever approach to religious education. You might interest only religious educators." Although the author is professionally one of them, he has written the book for a wider group—college administrators and trustees, professors and parents, students and religious leaders in the churches—all those who are interested in making the church college pay larger dividends in Christian leadership.

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THE EFFECTIVE CHRISTIAN
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CHAPTER I

RELIGIOUS BACKGROUNDS OF THE CHRISTIAN COLLEGE

CHRISTIAN colleges are institutions with a history. They were founded in a pre-scientific day when all society, including the church, was quite conservative. They have passed through an era of increasing liberalism, in which the church has hesitated to participate. In this movement the great universities have taken a pronounced lead.

Christian colleges have thus been torn between two loyalties: loyalty to the church which gave them birth, and loyalty to the universities which set the educational pace. And the universities are winning.

We shall require two chapters to set forth the implications of the struggle. In this first one we think of the religious *backgrounds* of the college; in the next chapter we shall study its *functions*.

Changing Functions of the Christian Church

There was a time when there was no problem of religion in education, because the church was the only educator. In those days the church was almost the only social agency, the Bible the most widely read book, the minister and his helpers almost the only visitors to the sick and afflicted, and young people found in the church those opportunities to meet with other young people which they so earnestly desired. The situation has largely changed, and other

institutions have joined with the church in ministering to the needs of men. To be sure, it is to the advantage of all concerned that this should be true, and Christian people have been largely instrumental in bringing these other agencies into existence. Because of them, however, the functions of the church have to a considerable extent changed.

A great mass of attractive printed matter, periodical and book, fiction and non-fiction, transitory and permanent, now competes with the Bible for the attention of readers. Most of this current material is prepared in a style which makes of reading a recreation rather than a task. The Bible has, whether properly or not, retained its more serious style, its more somber appearance, its more carefully translated forms. Add to this the strenuous advertising campaigns of publishers and libraries, and the incentive to a wide range of reading imparted through public schools, and there is little wonder the Bible is not so widely read as it formerly was.

As social centers a score of attractive meeting places now compete with the church. The most recent of these is the motion picture house, where, under the charm of every appeal to eye and ear and physical comfort, youth finds his most intimate thoughts portrayed and interpreted. Here he meets friends in an atmosphere of social comfort and luxurious ease. He is entertained, he rejoices, he expands with the heroes of the screen. Little wonder the church has lost ground as a social center in which youth may meet friends and be entertained. It may, too, have been proper for the church to spurn the esthetic effects of colored lights and draperies, and the magnificence of theatrical architecture, in favor of the more sober and the more simple styles it has pursued—but in contrast, the theater has drawn the multitudes, and the church has not.

Church ministrations to the poor and sick have been

supplemented by united charities, visiting nurses, free medical clinics, the Lions and the Pythians, and all the rest. Systematic charity in these days is supported by public funds, and by private endowments on a gigantic, ever expanding scale, and less and less is it carried on as an immediate service of the church.

The church as educator formerly ministered alone. Now it has been supplemented by a public school enterprise so vast that it has become an eighth wonder of the world. Educational interests have expanded until the question most frequently asked among educators is not what should be taught, but what may most easily be omitted from the crowded curriculum. As material of instruction, religion has largely been dropped from public schools. Even church colleges, endowed and supported for the development of religious interests in youth, frequently place emphasis on other than religious values. While the church, therefore, has safely intrusted much of education to the public school, it still retains the function of educating its members, old and young, actual and potential, in religion.

The church has progressively surrendered the direct administration of many social functions it once enjoyed. Little wonder it has lost some of the popularity it formerly had with unthinking people, whose one interest is in benefits to be received, not service to be rendered. We do not censure the church, and we should not, for public education is a child of the church, united charities are an outgrowth of Christian charity, and expansion of literature grew from a distinctively religious seed. As the children of the church have grown, they have departed from parental control, and, in some ways, have become unrestrained. Only in part does responsibility for this development rest upon the church.

The whole function of the Christian church is changing. Instead of maintaining schools, publishing books, and supporting the poor, it now must center its efforts upon inspir-

ing those agencies of social life with a religious motive.¹ Educators, publishers, philanthropists, statesmen, must find in the church, and in the spirit of Jesus behind the church, those incentives which will lead them to fulfill their tasks as religiously minded individuals should. The church needs so to educate its youth that they may become leaders in these influential spheres. They must, at the same time, become imbued with the idea of performing service under motivation of the Christian ideal. Responsibility for accomplishing this twofold task rests heavily upon the Christian college, where so many future leaders acquire their education.

The church is now at the close of one era and at the beginning of another. In this new era it need not maintain institutions of amelioration and social service, but it must become more Christian, more vital, than when it did maintain these services. The church must influence more profoundly the outlooks of its members, especially those who are in positions of public and private responsibility.

The seriousness of the present situation lies in the fact that not more than half the leaders in political, economic, and professional life make any pretense to being deeply influenced by religious motives. Of those who adhere to the church, not all find in it a serious conduct control. They attend services on Sunday—sometimes—and go out on Monday to carry on with little thought of Christian values. They are controlled by economic motives, by desire for personal gain, by ambition, by social mores, not by any challenging ideal proclaimed by the religious group to which they pertain. The church must have a voice—but it must first FIND its voice—in every affair of men.²

¹ For a broad elaboration of this point of view, see *Christianity and Social Adventuring*, edited by Jerome Davis (Century, 1927). See also Ballantine, W. G., *Discovering Jesus* (Crowell, 1927).

² See Niebuhr, Reinhold, *Does Civilization Need Religion?* (Macmillan, 1927).

It is in this separation of religion from the affairs of life that the greatest social danger lies, as Bower shows:

Religion, as the psychologist, and, increasingly, the sociologist are coming to see clearly, belongs to the whole of life. When it becomes less than that the nemesis of decay overtakes it, and it ceases to be religion. In this relation of religion to the whole of life or its isolation from the whole of life, as nowhere else, lie the hope and the peril of religion.^a

Church and state need never unite; but woe unto that state whose statesmen and citizens are not motivated by the religious ideal, whose educators are not religious educators, whose spirit of philanthropy is not exercised in the spirit of him who gave his all. Loyal churchmen need never fear the surrender of specific functions by the church, if those who exercise those functions are Christian men and women. The important thing is not what happens to the institution, but what a genuinely Christian church can make happen through herself. We need have no fear for the future of a church that is *doing things* that count through her members. Any other kind deserves to die. That kind can never die.

To bring these things to pass, through the salvation of the individual in his social as well as in his personal aspects, and through the salvation of society in its total spread, must become—is, indeed, to some extent becoming—the supreme objective of the Christian church. To help that institution accomplish this mission in society is the supreme reason for the Christian college. There may be other reasons for its existence—cultural, economic, social. The religious motive must embrace them all.

State Schools: A Point of View

From this analysis there develops a distinction which is

^a Bower, W. C., *The Curriculum of Religious Education*, page 139 (Scribner's, 1925).

fundamental to an understanding of the purpose of this study. There is a growing feeling in some quarters that the church might surrender its colleges⁴ to the state, since it is manifest that some state schools are fulfilling their educational functions, including the teaching of religion, better than some church schools.⁵

It is true that American state schools can and do teach religion. They teach religion freely to the extent of encouraging youth to live clean, wholesome, useful lives. They can inspire to ideals of honesty, courage, reverence, patriotism. They may seek consciously to develop many of the same inner ideals that Christianity or Judaism or Buddhism seek to develop. This is made easier because of the great numbers of teachers in state schools who are members of Christian groups. But the state school cannot teach, or assume as true, a specific religious philosophy to undergird that type of life. It cannot encourage youth, for example, to become Jews, or Catholics, or Protestants, or Buddhists, nor give them any other particular outlook on life which will cause them to support and to become adherents of any given religious group. The author recently attended a conference of Protestant church workers at state schools. The consensus of opinion among them

⁴ There are now 670 colleges and universities in the United States. Of these, 506 are in direct relation with religious bodies, and in varying measure under their control. 62 are privately owned and controlled, though many have a religious origin and history and maintain sympathetic relationships with the churches. 102 are state colleges and universities maintained by public funds. (From Report of Commission V to the Universal Christian Conference at Stockholm, August 19-30, 1925.)

⁵ This, for instance, is the basis for an interesting editorial in the *Christian Century*, June 30, 1927, "Opportunity Beckons the Church College." In this editorial the point of view frankly maintained is that state schools have more money, at least as good teachers, and often teach religion better than many church colleges. The only vital reason for continuing church colleges, maintains the editorial, lies in the possibility, not yet realized, of making through them a contribution to educational method and outlook through experimentation—and for this they are admirably equipped.

was that, even with the best efforts of denominational and other religious foundations, students at state schools were not receiving the religious motivation they need.

The teaching of the Bible as literature, for example, is a splendid thing, and every American college, whether maintained by church or state, might well include such study in its curriculum. But the Bible is vastly more than literature. It finds its worth for Christian men and women in an entirely different realm, and this the state institution may not assume. If these higher values are to be developed in youth, Christian colleges must be found to develop them. The attitude of many state schools is revealed in the words of an outstanding president who cynically remarked a short while ago that he would like to discover "just what sort of thing is this religion that you speak about for the campus."

We who are Christians believe that religion, as the state school is free to teach it, is a splendid thing as far as it goes, but that religion, without definite reference to Christ, is not enough for Christian students. We believe that the church has a function in society which will be seriously crippled if American students should be so taught, emotionally and intellectually, that they will abandon the church, or become indifferent to it. And this, through neglect in part, and through mistaken educational emphasis, is just what is taking place. The blame lies squarely on both state and church. The church is, very definitely, in the expressive phrase of Dean Mathews, "leaking at the top."

The Educational Task of the Modern Church

In order to prevent this threatened result, the church must do several things, a principal one of which is so to educate her children and young people that they will remain with her, that they will help purge her of her

faults, and that they will provide her, as they become more mature in their powers, with the educated leadership she needs to carry into society that message of service and of good will which is so profoundly a part of the Christian religion.

The educational task of the church is threefold: *first*, to lead people to an acceptance of Jesus as their personal Savior⁶ and as the leader of their intelligent faith; *second*, to educate them for the greatest possible enrichment of their own lives, and for the greatest possible service to others; *third*, to inspire them, as individuals and as a group, to live the type of life they believe Jesus approves, and to seek to bring others, individuals and groups, under the influence of this Christian way of living. A life developed in all its richness in order that it may be lived, for self and for others, in the companionship and under the influence of Jesus, is the ideal to be achieved.

The question is, How may the Christian church accomplish its purpose? How may it win people, educate them, and use them to win and to serve others? The question may be answered briefly in the order of the functions as just outlined, showing what the church is doing, and what it seeks to do.

The first function of the church is *to win people to faith in Jesus*. Christians are increasingly conceiving this as a process of educational evangelism—that is, a recognition of the fact that evangelism is largely accomplished by educational means.

How may the Christian church bring up its own children

⁶ The author is aware of the widely different interpretations placed upon this phrase. Even complete Modernists use it, as meaning the individual's determination to live the type of life he finds revealed in Jesus. Let the reader put what meaning he will into the phrase, the fact remains that the attainment of some sort of loyalty based upon Jesus is still the first great educational task of his church.

in such a manner that they may never feel that they have been separated from Jesus? How may it bring other people to such a relationship with Jesus that they will discover in him their Savior from sin and from that which sin connotes, and their leader in the endeavor to find a more abundant life? Historically, the church has employed three methods, all of which must continue to be used. In the newer parlance, the entire process is considered as educational, and the wholesome term employed is "educational evangelism."

A wholesome example. Jesus endorsed this as the most worth while method when he said in that beautiful figure of speech: "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." Probably more people, adults as well as children, have been led to make the Christian faith their own by the example of Christians than through any other approach. When this process refers to children reared in Christian homes it would more properly be termed "conservation" than "conversion."

Education. By this term we refer especially to such agencies as the church school, societies within the church for young people and for women, brotherhoods for men, colleges for youth; and the training in religion, direct and indirect, received from the ministry of the pulpit and through participation in the religious activities of the church and of the Christian home. All of these influences are used for evangelistic ends.

Evangelism. Ministers and others, through preaching and through personal endeavor, have tried to bring people to the definite point of making the Christian faith their own. After the process of religious nurture, after living in intimate contact with Christian influences from infancy, people frequently need to be encouraged to take the formal step of allegiance for themselves. In addition to these, the

very large number of persons who have been reared with no thought whatever of religious values or the church form a serious problem. They must be brought into possession of these values, if at all, through a process in which evangelism is a part.

It is through such agencies as these, with the added influence of beautiful music, stately architecture, edifying public services, and through Christians whose lives are pure and wholesome, that the church makes progress in its endeavor to insure the permanent loyalty of those who have been reared in its midst, and to win the adherence of others to the Christian faith. The entire process is inherently educational. We agree with the editor of the *Christian Century* when he says that "Religion is God's education of man. There is more to it than can be subsumed under the categories of education, but, whatever else it may be, it is that" (June 16, 1927).

The second function of the church is *education for enrichment and for service*. Development of individuals in the Christian life, in order that they may become richer in themselves and more useful to others and to the church, implies throughout a carefully planned process of education. Considerable progress has been made in religious education in the past quarter century, and greater progress is likely for the future.

Religious people, however, have not yet abandoned completely that unfortunate attitude which has sought merely or preëminently, to "indoctrinate" the child. Of course, there is a sense in which all education is indoctrination. We want children to achieve the same values we have. We fail to see, however, that most values are relative, and must be re-created and revised by each new generation for itself. In seeking to accomplish their result, religious leaders often store the child's mind with partial truths, with abstract definitions, or even with erroneous notions, because of which the child stumbles in his faith when he comes to

an age of reason.⁷ Come to an age of reason he will, when, separated from the protecting care of his religious teacher, he meets the rude shocks which an unsympathetic high school or college teacher may give. Too often teachers impart, without any religious motive or safeguard whatever, perhaps even with a cynical or iconoclastic attitude toward religion and its faith, those cold, materialistic hypotheses and facts upon which much of modern science rests. The church owes it to its young people to make as adequate preparation as possible to meet such emergencies:

High school and preparatory school pupils must be given the opportunity for profitable discussion of social and intellectual problems which will be forced upon their attention in college, with a capable person stating the Christian viewpoint in an illuminating and attractive way. The "shocks" of college teaching should be prepared for as much as possible and the influence against religion of any spiritual morons that chance to be on the faculty should be discounted as much as possible. The eloquence of Christian experience; and of Christian accomplishment; and of Christian antecedents should be brought to the favorable attention of those about to be exposed to college life. . . . It is absolutely essential that the modern Christian viewpoint as to the Bible, as to theology, as to science, as to sociology, as to ethics be set forth as definitely as possible by leaders enthusiastically loyal to Jesus Christ.⁸

Progress in religious education has been made, however, and in some church schools the child is given a constructive basis for his faith, a foundation upon which he can later rear his temple of learning without loss, and without leav-

⁷ Professor Wm. H. Kilpatrick has shown the peculiar dangers of this type of religious education for the present age in "Thinking in Childhood and Youth," *Religious Education*, February, 1928.

⁸ Quoted from the report of the Committee on the Relation of the Colleges and the Churches, the Massachusetts Congregational Conference, 1927, pages 72-3.

ing behind his childhood conceptions of the kingdom of God.

It is, therefore, the responsibility of the church to surround her children and youth with a wholesome spiritual atmosphere, to make possible participation in such joyous Christian activity as will increase the child's love of man and of God, to offer opportunity for such thoughtful, yet interesting, study as will lead to a clear appreciation of the nature and purpose of religion, to make possible vital worship experiences, and, through all these coöperative Christian enterprises, to make available for the individual child or youth such an increased measure of growth in self-realization and self-control as will bring happiness in his relationships with God.

All this implies several types of Christian education. There is education toward an understanding of the background of Christianity, in order to know Jesus through the literature about him—thoughtful, persistent study of the Bible. There is education through participation in worship and in service for others; education toward the improvement of the individual's life, through developing Christian ideals and forming clean, worthy habits; education that will provide a knowledge of social situations, in order to discover how Christianity may be applied more effectively in solving social problems; education in the best methods of influencing others to accept Jesus as Savior and as leader; education in the inner nature of Christianity itself, so that there may be such constant development and reformation within the church as will keep that institution more closely in accord with the spirit of Jesus, whom it earnestly desires to follow, and will help it purge away those faults and mistaken emphases which impede its greatest usefulness. Elliott shows how it may be done:

Religion is not only the dynamic for the attainment of ends but is itself criticizing these ends and discovering greater and more worthy goals of life. . . .

Religious education is not the means by which the younger generation is trained in the ends which the older generation thinks are important but a process in which that which is important is itself reëxamined. . . .

Religion is not, according to this idea, an escape from conflict, nor a compensation in another world for present failure, nor a way of making up for the depravity and inadequacy of human nature, but a release and enlistment of the most dynamic and creative possibilities in human personality. Such religious experience develops in a social medium. The educative process is religious experience.*

Self-examination and self-criticism are difficult tasks for the church, but how vastly better and more wholesome it is when the process is a conscious one directed from within, carried through with a desire to improve, and not a critical and fault finding pressure from without which compels an unwilling institution to mend its ways.

In the total process of Christian education there must be inherent a note of optimism, of sincerity, of alert joy. This will make of Christians in the process of being educated happy individuals—and happiness will inevitably make for permanence in the faith.

There must also be developed among Christians a more conscious support of education in the sense of definitely organized institutions, which will help make possible these educational outlooks on the Christian life. Only partially has the church kept pace with the state in this regard. And yet, to fulfill the educational need, the church has established church schools for its children and for those who remain at home, and has selected and attempted to develop a corps of teachers to guide these home church schools; and it has established and endowed institutions of higher learning—colleges for its young men and women; and theological seminaries for the graduate training of those who are

* Elliott, Harrison, "Science in Religion," in *Religious Education*, 1927, page 424.

called to a life of professional service as religious leaders. These institutions need to be integrated more consciously and more completely into the total Christian movement, in order that the educational program may help, rather than hinder, the church in its efforts to build the Kingdom of God.

The third function of the church, that of *extending the influence of the Christ* into society, through its members individually, and through itself as an organization, follows, as a natural sequence, the two educational functions just described. And yet, there can be no true separation of education, evangelism, service, into three. Life progresses as a whole, and Christianity is a type of life if it is anything at all. If Christians are to render the most effective service in social living they must be intelligent in the areas concerned, and must acquire skill in performing the duties involved. This presupposes throughout an educational process in the broadest conception of that term.

But education in itself does not necessarily imply the presence of a dynamic, either individual or collective. Much Christian education, both in the church and in the college, has been exceedingly anemic. This essential dynamic, which makes possible the application of Christian principles to all phases of life, is a spirit, an attitude, which comes only from close association with Jesus who reveals God, from the identification of the Christian with his Lord in purpose and in living, from the development of that outlook into social need which makes one do something about it because he wants to, because Jesus wants him to, and he feels the imperative *must*. The supreme need of our age, as of every age, is religion. In the midst of all science and discovery and invention, religion is *the dynamic force* which strengthens character and interprets life. Until this motivation of the spirit is carried to logical conclusion in a college course, Christian education will remain incomplete, as Cyril Harris points out:

If there is one question about religion which undergraduates ask more than any other, it is this: "What is Christianity *for*? Where does it gear into the life that we must live? What is Jesus' point? Has he any proposal that we can accept or reject?" Most of their impatience with current Christianity is because they can get no intelligible answer.¹⁰

"Leaven" is the expressive figure Jesus used in describing the social function of those who would follow his leadership. We would want Christians, therefore, as a test of their faith, to extend the spirit of Jesus through society to the saturation point. We would want them to participate as religious individuals in every useful thing—to be Christian housewives, Christian farmers, Christian dentists, Christian business men, Christian ministers. We would want them to bring such concerted pressure to bear against that which is wrong, as the debauchery of sex through literature and the movies, or the practice of drinking alcohol, as would force evil men to cease exploiting such weaknesses of people through a propaganda of temptation, and would seek the conversion of those who are doing evil things to a better outlook upon life.

An Educated Leadership the Hope of the Church

The older, untrained generation is passing. Young people, educated through high school, through college, through reading in the scientific backgrounds of life, through vital experiences in industrial and social life, are assuming leadership in every sphere. For many reasons they have not acquired the leadership in the churches they ought to exercise, but they are rapidly coming to the fore.

Intelligent Christian youth increasingly wants freedom and insists upon it; freedom to think, freedom to grow,

¹⁰ Harris, Cyril, *The Religion of Undergraduates*, page 82 (Scribner's, 1925).

freedom for self-expression, freedom for each one to study the Bible as he will and to interpret it for himself. He finds this freedom through Jesus, who wants men to be free indeed.¹¹ This, too, is the growing desire of the Christian church. Those who do not believe that this is becoming the temper of the church simply do not know the church as it exists to-day. It is significant that this demand for freedom is more positive than negative. It is not a freedom *from* something, so much as it is a freedom *for* something—for a life of usefulness, of liberty under responsibility.

The church has been moving in the past quarter century more rapidly than it ever moved before, and the end is not yet. It has not progressed quite so fast, perhaps, as science, and perhaps not quite so far, for religion must interpret science, as well as inspire scientists. But with perfect certainty the church is moving into the new light of liberty, where the conscience of the individual educated Christian, illuminated by the spirit of God, interprets in terms of intelligent, personal faith the living principles of Christianity laid down by the founder of the faith. In the spread of this spirit lies the church's hope for the future. It will be spread in proportion as Christian young people, educated while at college in religion as in other fields of knowledge, return home to undertake an intelligent leadership of the local church.

It may be the author has not been hard enough on the Christian church. That institution is indeed woefully inefficient in a number of things, especially as compared with the perfect standard Jesus set for her to attain; and still more especially as compared to the things her critics would have her do. The Christian religion is the most dynamic factor, potentially, in modern life. The church has been, and is, conservative. The author would not have her

¹¹ See a challenging article by John S. Cornett, "New Light on Jesus as Teacher," in *Religious Education*, March, 1928.

otherwise than thoughtfully conservative, for in our eager haste for unproved things the church provides almost the only restraining hand. We need a church to which we may return, where we may meditate and pray. But we need as well a church which will more adequately fulfill the prophetic function of inspiring its members with an urge to creative discovery in areas of expanding truth and life.

The most serious difficulty with a large element in the Protestant church to-day is its blind following of the doctrine of expediency. We do want the truth, we say, wherever it may lead, but we are too indifferent or too conservative to follow it. The scientific spirit has not bothered the church. It is lack of the spirit of scientific inquiry that is causing the greatest trouble. The church has not been scientific enough. It has always been too highly conservative, resisting new truth until, through sheer compulsion, it has been forced to believe. The world was flat until men actually sailed around it.

Faith in God has been too largely an emotional growth, expanding under the influence of emotional appeal and warmth, growing colder when the light of reason has been applied. Faith in God, as faith in anything else, must accord with reason, and, when possible, be justified by scientific investigation. It must, as someone has said, be based upon at least a fifty-one percent probability of truth. Religion must no longer be afraid of education, of the most searching investigation. That which is afraid, which recoils from discovered truth, is not religion, though its adherents may call it so. The prophetic note in the Christian religion must not be stilled.

A profound difference between the attitude of the church and the attitude of science lies in the fact that the church has persistently acted on the assumption that truth was once for all revealed; while science has taken a position that only the merest fringe of truth has yet been discovered.

The attitude of expectancy, the feeling that we are on the verge of vast discoveries which will bring us closer to the ultimate nature of reality, has set many a scientist aflame with holy zeal. Not so with the church.

Traditionally the church has been inclined to conservatism, and it is entirely proper that it be so. Super-conservatism, however, is not proper, either in the church or any other institution—especially that form of super-conservatism which limits God by declaring that no scientific truth or process may be discovered which fails to agree with statements of scientific fact contained in the Bible. Conservatism of the church in regard to social values is entirely proper, but the super-conservatism which claims that since religion is an individual affair it therefore has no right to enter the realm of social conflict is entirely wrong. Conservatism regarding developing outlooks on life is entirely proper, but the super-conservatism which demands that the believer on Jesus accept as final the statements of spiritual truth contained in the Bible, and therefore stop thinking of God for himself in terms of new revelations, rests upon a false basis. We want the church to be conservative in the sense of not running after every new theory, in the sense of refusing to surrender the supreme values contained in older formulas, in refusing to surrender its belief in Jesus as Savior in favor of any other form of gospel, in holding fast to that which the centuries have discovered by experience to be good. But we do want the church to develop in its members powers of constructive thought, to encourage them to “examine all things,” in order, in the light of *knowledge*, to “hold fast to that which is good.”

To think is the symbol of manhood. To think clearly, creatively, is the mark of the superior man. Fortunate for the human race that youth, endowed with the adventurous blood of young life, now dares to think for itself. Especially fortunate for the Christian church that college

youth, Christian college youth, is examining with care the foundations upon which its faith rests. We may be certain that God is still in his world, and, unless teachers of youth themselves lose their vision and stumble, the results of college thinking on religious matters will be a clearing away of dross, that eternal truths may be revealed. Religion, whatever else it may be, is truth. Encourage college students to think for themselves, therefore, and rejoice when they do, for in this lies salvation for them and for the church.

There are many things the church should do which it does not perfectly accomplish—things which are slowly coming to fruition as the educational level rises. There are ideals which it should give its members to keep them useful and pure; preparation it should give its young people to help them meet the shocks of college life. If the church did its work properly, there would be no shocks to meet.

The church might more actively revise its concepts in the light of newer truth; more completely re-interpret religious values in harmony with science, so that one acquainted with both fields may be religious and yet be scientific in his outlook on life. The church might be more earnest in accepting what is *proved* in the new.¹² Let it ever be conservative in holding fast to that which experience has proved to be good. But the church should not only "accept" that which is proved. Under her stimulus Christians should be inspired to seek ever broader horizons of truth, to achieve greater conquests in the areas of knowledge and of service. The church might, too, more heartily welcome its college trained young people, utilize the fine enthusiasm they have developed, and consider seri-

¹² Charles Guignebert, in *Christianity, Past and Present* (Macmillan, 1927), shows how each successive modification of Christian dogma in the presence of developing thought was the occasion of a struggle, often vastly more bitter than the pacific evolution through which the church is now passing.

ously the high social and ethical ideals to which youth would have her attain.

The church has a stupendous task to perform, a task which can be accomplished only when her intelligent young people return home from college with deepened love for the church, with a determination to rid her of her faults, and with an outlook which will help them become worthy leaders in a worthy Christian movement. Only so can the church bring its influence to bear upon problems of war and peace, of race relationships, of economic and political justice, of personal purity and wholesome living. An intelligent leadership, we repeat, is the hope of the church.

Leadership, however, is not always conserved in the church. We should think very carefully before we accept the proposal frequently made by Christian people, and repeated by others, that the great thing is to live the Christian life, whether one develops a personal relationship with Jesus or not, whether one becomes a member of the church or not. The life is the thing, of course, but just as education would not long endure without a system of public schools to support it, so religion would not endure without the church. And then, too, how can one live a *Christian* life unless he have vital contact with the *Christ*, the source from which that life has sprung?

The battle is not yet won, of course. There are still churches, and even whole communions, lagging behind, resisting tenaciously the progress of tested knowledge, groups which fear new ideas and new methods because they are new and unfamiliar. But this situation is, in itself, a challenge to thoughtful Christian leaders to bring the light of knowledge to bear, in order that fear may be dispelled and religion again be united with advancing knowledge. We know how precious old things are, especially when they have been the objects of love and the means of help. The fear of loss is a terrible fear, especially in areas of religious faith. This unfounded fear must be overcome

—through Christian education, through patience and love, but especially through an educational program in Christian colleges which will return students to their home churches equipped with a solid foundation of Christian knowledge, motivated thoroughly by Christian ideals, and trained in the best methods of making their leadership effective.

The church has long had an educated ministry—at least partially educated. A large element in the present difficulty has arisen because the church has not conceived the function of the leader wisely. Super-conservatism has held it back. The true leader does not seek to move with the crowd, but to move in advance. He must be appreciably “in the lead.” The position is a functional one: he must lead *somewhere*. The church has held to a conception of the nature of Christianity which has prevented, in large measure, this type of functional leadership. If Christianity were a static thing, a deposit once delivered to the saints which must be kept unchanged in its integrity, never increased, there would be nothing for a leader to do, and such an office in itself would be an incongruity. There would be an office for a priest, a conserver, but not for a prophet.

Christianity has been too long static. It must become, it is becoming increasingly, a moving, growing, vitally progressive spirit. Why not consciously follow the concept of the seed, rather than that of the deposit? Encourage Paul to plant; encourage Apollos to water, knowing that God will inevitably give the increase. Without a constructive, progressive faith in these moving days, the church will not long be able to maintain even its present position, let alone make the positive contribution which society in its present tragically intense mood so badly needs.

The present crisis in the church is due to the application of this antagonistic principle in the education of youth.

It has endeavored to educate *leaders*, whose function is to maintain the *status quo*! Unable, in the nature of things, to accomplish this contradictory result, the church has succeeded in educating youth to a point where youth has been capable of assuming leadership, and then has refused to follow the leader, with disastrous results to both. The church has not made the progress it should; and many of those who were most capable of becoming prophets and forerunners of better days have been compelled to abandon this vitally necessary career to become priests of the present order.

Under the strain, many potential leaders have quietly abandoned the church. Many prophets have lost their vision. Many able ministers, anxious to see the church assume the rôle in society which they believe Jesus would have it assume, have tried in vain to overcome the conservative inertia of the group. Fortunately, signs of progress are finally beginning to appear, the church is slowly awakening under the continual urge of these better ministers and teachers, the level of education is rising, and we believe that brighter days are at hand.

An educated leadership is still the hope of the church. Young people trained in Christian colleges hold the future of the Christian movement in their hands. Happy that church which is developing, and conserving, many of them!

CHAPTER II

RELIGIOUS FUNCTIONS OF THE CHRISTIAN COLLEGE

THE type of Christian college to which we refer is fundamentally, perhaps we should say organically, a part of the Christian movement. It was created by the church. It is supported by Christian people for the purpose of helping carry forward a religious mission in society. It is carrying forward that mission, in a number of respects, admirably; in other respects not so well.

In a later section of this chapter will be shown several factors which make for success in the Christian college enterprise. First, however, we shall consider the religious needs the college exists to serve.

The Need for Educated Christian Leaders

Christianity is a movement which cannot be limited by ecclesiastical controls. It does find expression, however, more or less adequately, through the church. That institution has definite ideals, outlooks, and objectives. It exists primarily to develop in persons and in society the virtues which are exemplified in the life and teachings of Jesus.

In order to carry out this purpose the church must educate its members, both in the Christian graces, and in the broader aspects of education for culture and for social usefulness; and it must train the most apt of its members for a service of leadership in the church and in the community. Part of this leadership will be professional, in the sense of individuals who will contribute their entire time

and energy to carrying forward the Christian program, and who will be supported by the other members of the church. Another and larger part of the leadership will be lay, in the sense of men and women who gain their livelihood through efforts in other channels, but who devote part of their excess time and energy to service in the Christian movement, and whose lives are motivated by Christian ideals.

To accomplish its purpose effectively, the church must consider itself a society in which each member has responsibility. The higher the level of consecrated intelligence in the group, the more useful, other things being equal, will the church become. The educational process through which this level will be raised must take account of general intelligence; but, in particular, it must consider as vital an understanding and appreciation of the purposes and functions of the Christian church, of that body of literature in which the church finds described its origin and the purpose of its founder, and it must include as well the development of a determination so to live and to work as to carry forward these purposes.

In order to obtain an educated membership and a trained professional and lay leadership, the church must have access to those agencies of education which will provide this type of development. The Protestant denominations would agree with the Catholic Church in its affirmation :

Religion being the supreme coördinating principle in education, as it is in life, if the so-called secular branches of knowledge are taught without reference to religion, the church feels that an educational mistake is being made, that the one thing necessary is being excluded to the detriment of education itself.¹

American public schools, including universities, have so

¹ *Catholic Encyclopedia*, Vol. 13, pages 554-5.

developed that they refrain from teaching religion in a distinctively Christian sense. By this we do not mean to admit as true the standard accusation, sometimes still heard, that public schools are "godless." Only the exceptional public school is anti-religious in its point of view. We do, however, mean that public schools do not, and probably should not, teach Christianity in the way the church needs to have its members learn Christianity. American state universities and other professional higher institutions maintained at public expense cannot teach the Christian religion as a dynamic for living.

In order to obtain for her youth that type of education which will develop distinctive leaders of the church and of the Christian movement, the church has had to establish, endow, and maintain its own educational institutions. For childhood and early adolescence it has felt that a dual system was possible; that public schools, reinforced by Sunday schools and other educational projects within the church, would be sufficient. While the result has not been in the highest degree satisfactory, Protestant America in general has not felt called upon to establish parochial schools. For higher education, however, in the stages of the process in which more intelligent youths are definitely prepared for leadership in their respective vocations and avocations, the church has felt that a dual system of education is not adequate. The church must prepare its young people more definitely for leadership in vocations and in Christian service. Therefore, the Christian college. That institution is not, however, in any sense, a "parochial" school, as a writer recently maintained:

There are extreme denominationalists who would make all colleges supported and administered by a denomination parochial.² That is to say, they would make religious and denominational courses a requirement for all students regis-

² Of course, the word parochial is used here incorrectly.

tered in a denominational college, and they would make all the teachers sign a creedal statement binding them to teach all the subjects in the curriculum in harmony with the creed of the church. But the large majority of Christian people who give generous support to denominational colleges are not extremists. They know that there are no denominational sciences, no sectarian arts, no Baptist or Methodist mathematics. But they also know that a denominational college can and ought to be Christian in the character of its teachers, in the spirit of its students, in the atmosphere of its classrooms, chapel, dormitories and athletic field, and in the ideals of its administrators. . . .

Christian denominations must justify their right to educate by generously and enthusiastically providing the money to lift their colleges above the danger line, by graciously and with open mind permitting the Christian teachers to face the universe in the faith that true science and true religion are never antagonistic, and by holding steadfastly before their eyes the vision of the kingdom of God for which denominations and denominational colleges exist.*

The Challenge to Educate Laymen for Christian Service

Higher education prepares for greater influence in any field. The church has rightly held that its young men and women who seek higher education represent that part of its membership which will become eminent in every sphere of potential social usefulness. From among them will come the more thoughtful jurists, the more able business men, the more efficient farmers, the more foresighted editors, the more intelligent physicians, the more capable housewives and nurses and educators. They will become leaders in their chosen professions because they are trained for this leadership. They have been bent in this direction. Society has occupied itself in equipping these young people for the highest social usefulness. It is true that this is potentially

* Editorial, "Some Pertinent Questions about Denominational Colleges," published early in 1927 in *The Baptist*.

religious. Without it, true religion would be impossible. But the Christian religion implies this highest social usefulness—*plus* something more.

These Christian young people will occupy minor places in religious leadership, unless they are specifically trained for and motivated for it. They have not been adequately trained in religion in the past, and that fact is, in large part, responsible for the comparative ineffectiveness of organized religion at present. They are not being trained effectively to-day. The opinion of a conference of college students held at Wellesley College shows their attitude toward such training:

The church needs better leadership, both in the ministry and in the work of religious education—lay leaders. The general opinion of students was that full-time Christian service is not interesting, profitable, or inspiring enough to justify one's entrance into it.⁴

As a result of the incentive they receive in college, or rather, that they do not at present receive, the assistance these young people will bring the church will not be of the highest type, and their usefulness in the Christian movement will be greatly curtailed. The fact that they have developed generally intelligent social attitudes will be of value to religion; but these attitudes, were they intelligently directed toward religious matters, would be better. Efficient activity in religious leadership is not something that can be neglected for four long years, and then blossom forth again. The laws of atrophy are universal laws. In a report of supervised field work in religious education at the University of Southern California (February, 1928) we find this situation reported from one of the churches:

⁴ Quoted from the report of the Committee on Relations Between the Churches and Colleges, the Massachusetts Congregational Conference, 1925.

I have found a dearth of adult leadership for the boys' clubs which we need so greatly. The business men of the church are glad to help in finances and in almost any way other than furnishing leadership. . . . They have not been trained with the service of others as their objective but have been allowed to grow into habits of social selfishness.⁵

One would not think of becoming a dentist without training, nor even a dentist's assistant. One may not become, in these days, a public school teacher without having studied certain definitely outlined courses in duly accredited schools. Why, then, should one be permitted to attempt the religious education of a child or of a young person, unprepared in method, in content, or in outlook, for such a task? We must agree with the author of a widely circulated Sunday school leaflet, who says:

The teacher stands central in the whole Sunday school program. If the teacher fails the Sunday school fails. We cannot overemphasize the importance of equipment, good methods and the right kind of textbooks in our educational work, whether we refer to the church school or the higher institutions of learning; but in emphasizing these things there may be danger of overlooking the thing that is most important—the personality of the teacher. A great school must be the expression of great personalities. It is the pupil's contact with life, and not with books or other associations, that really affects his own life. The importance of the trained teacher to the church cannot be over-emphasized.

Fortunately for the future of religion, the situation is beginning to change for the better, and indications are that it will continue to improve. Through the persistent efforts of the Religious Education Association, the denominations, and the International Council of Religious Edu-

⁵ Quoted in *Religion*, a bulletin of the University of Southern California.

cation, the movement for teacher training has taken hold. As an instance, the Southern Baptist Sunday School Board announced as a goal for 1926 the awarding of 100,000 teacher training credits, and did not come far short of the desired number. While the awarding of credits does not guarantee the effectiveness of work done, it does reveal a growing interest in the problem of religious education.

With improvement has come the stimulus to better things. The necessity before the church, to furnish lay teachers for its weekday classes as well prepared as are public school teachers from whose classes the pupils come, has resulted in a strong accentuation of teacher training. The tendency in an increasing number of progressive church schools, to develop a faculty of men and women who will teach the same subjects year after year, and who will become better equipped professionally each year to carry the responsibility, is producing good results.

The outlook which is leading to development of a curriculum for church schools to insure genuine religious growth of pupils, a curriculum which will correlate more perfectly with that for character training in public schools, a curriculum which will be worthy of receiving high school and even college credit for good work done, is leading to a demand for higher standards of work, and consequently to higher standards of teacher preparation. The writer has on his desk at this moment four requests for outlines of such high school and college curricula, to be used in credit classes in local church schools.

The development of adult education through university extension courses and through such organizations as the American Institute of Sacred Literature is demanding of leaders who guide the study of groups using these courses the highest training for the task. The general intelligence of American church members is rising, and with the rise there is the demand for better equipped teachers of religion, in order to attain still greater heights.

The day of the untrained church school teacher, whose principal qualification was a religious experience and a willingness to serve, is beginning to pass. While we must express deep appreciation of that army of volunteer teachers, who are responsible for much of the present value of religious education, we are forced to recognize that the day of the untrained volunteer is drawing to a close. The demand for educated church school teachers is upon us. It is growing more pronounced every day. From what source shall the supply be drawn to meet the demand?

The Christian college has a unique opportunity in this growing field. The movement presses in upon the college. Denominational summer assemblies, community training schools for religious workers, local training classes, can meet the need only in a limited way. In small measure these agencies can take untrained teachers, and help them become more useful. But a two weeks' course can do little except inspire. Teacher training texts have been very superficial, and, with a few exceptions, have been utterly inadequate. Only recently are more vital books appearing in this field. The present teacher training programs of the denominations are principally designed to inspire, to develop desirable training and teaching attitudes and ideals. Insofar as such elementary materials may help uneducated teachers to realize the magnitude of their task, they do good. But as yet they are only a scratching of the ground. Even the better program of the International Council of Religious Education is recognized as only a beginning. Until the advanced course of senior college grade is developed and becomes widely used, the need will continue unmet.

Responsibility for more adequately prepared teachers and administrators of religious education must finally rest upon the college. It can never be met, even for Christians

of broader training, by extra-college courses of ten or twenty hours duration. In the stretch of a four-year course the Christian college can, if it will, train the future laymen who come to it to become useful workers in the church and in the church school—not train them completely, of course, but give such an initial impulse that later growth may be insured. Unfortunately, the college has not been alert to its opportunity in this regard. In most institutions even a department of religious education is as yet unknown⁶ and preparation of students to become church school teachers is below the dignity of other departments. Better training must come. The college must prepare students who have the inclination to become efficient teachers in the church school and effective leaders and workers in the church.

There is an insistent demand for specialists in religious education: people technically equipped to direct the educational work of the local church in one branch or another. There is increasing demand for men and women especially trained to become secretaries of county organizations, state councils of religious education, both within the denominations and in interdenominational groups. Increasing organization means increasing numbers of boards of control, the members of which should be intelligent in a general way, and should also have such specific training and outlook as will make possible adequate guidance of organized work in the broader plane. These workers will be laymen—at least they should be laymen. It is safe to say that the Christian college is not producing men and women in as large number or as thoroughly equipped for this service as the cause demands.

The Christian missionary movement is frankly in decay.

⁶ For details of the present situation in the colleges see *Undergraduate Instruction in Religious Education in the United States*, Monograph No. 2, 1928, The Religious Education Association.

It is poorly supported both in interest and in funds.⁷ And yet, people who are in the thick of the struggle are convinced that nothing else promises nearly so much for the stability of civilization and world peace as does this movement. In the past ten years the program of Christian missions has been revolutionized. It is adapting itself to world needs in an increasingly vital way, but of this rejuvenation most Christians are densely ignorant. At the close of the Detroit Conference of the Student Volunteer Movement, Professor Charles S. Braden was compelled to write:⁸

The range of questions seriously asked by this group which, in general missionary intelligence, doubtless far surpassed the average group of young people, indicated clearly a colossal ignorance regarding the most elemental phases of the missionary enterprise.

At the Pocono Manor conference of the Missionary Education Movement, October 4 to 6, 1927, the group which studied "Motives and Methods in Missionary Education for Men" under the leadership of Dr. John M. Moore was forced to set down as one of the factors to be considered in any discussion of missionary education for men the following paragraph:⁹

Ignorance of the whole field of Christian and missionary activity. It was frankly recognized by the group that the

⁷ A gentleman who has under his guidance the religious training of several hundred future Christian workers illustrates this diminishing interest. He advised the author not to include a three-hour course in missions among the requirements for students majoring in religion in Christian colleges.

⁸ "Students and Missions," published in *Religious Education*, February, 1928. See also article by Charles H. Corbett in the *Federal Council Bulletin*, December, 1927, "What College Students Think of Missions"; also article by Henry Hodgkin, "The Past and Future of Christian Missions," in *Christian Education*, January, 1928.

⁹ Quoted from the mimeographed report of that conference.

great majority of men in our churches have no intelligent appreciation of what the church really stands for or what it is trying to do in the community, in the nation and in the world. This prevailing ignorance combined with an equally general indifference is perhaps the greatest handicap which we have to surmount.

Eighty percent of the students in Christian colleges are church members. Perhaps ten percent are preparing for professional religious work. Half of the laymen are earnest Christians, the other half not so actively engaged or interested in religious work. The important question includes both groups: How are colleges training those who are already sincerely active in the church? How far does college life stimulate active interest in those who come to the institution only nominally members of the church? How many of these students go back to their churches filled with zeal and intelligent interest in the work, determined to do their part? The strength of the churches tomorrow will depend in very large measure upon the number of consecrated, intelligent, college trained laymen they receive from the Christian college to-day. To develop these young people for the fullest participation in worth while areas of life is, in the words of President Burton,¹⁰ the fundamental task of the college:

The central business of a college is, I believe, to develop not ideas in the abstract, nor the human tools of the trades, but personalities capable of full participation in life and of significant contribution to life. One argument only I advance for this opinion, viz., that personalities of this type are the world's greatest need, and that the college rightly administered is capable of producing them—not, indeed, of finishing their training, but of starting them in the right direction. The process of education will necessarily be lifelong.

¹⁰ Burton, E. D., *Education in a Democratic World*, page 62 (U. of Chicago Press, 1927).

In another section (Chapter V) we have suggested the content of courses a Christian layman might well study during his college course, to obtain an intelligent grasp adequate to this end. In still another place (Chapter VI) we have outlined the type of participation necessary as laboratory work in such training. Perhaps it is sufficient here to mention the fact that the preparation of these young men and women for efficient teaching in the church school and for effective participation in the whole Christian movement is a task for the Christian college; that such preparation will be adequate in content, in opportunity for laboratory experimentation, in encouragement toward perseverance, and will involve such supervision of the student's work while in training as will guarantee the most adequate results in Christian leadership for the local church.

The church has long realized this situation, therefore it established colleges. An examination of catalogues reveals this attitude:

Maryville College in Tennessee, in 1819, was born of the moral and spiritual needs of the early settlers of East Tennessee—chiefly Scotch-Irish Presbyterians—and was designed principally to educate for the ministry men who should be native to the soil. The grand motive of the founder may be stated in his own words: "Let the directors and managers of this sacred institution propose the glory of God and the advancement of that kingdom purchased by the blood of His only begotten Son as their sole object."¹¹

George A. Jewett, the founder of Drake University, says in a letter dated June 25, 1927, "I think I have stated the real reason for the establishing of Drake in the *Crusader*, 'as the best means for advancing the cause of Christ's kingdom.' I have often talked about the inherited desire of all

¹¹ Catalogue, page 11.

early emigrants to America . . . first to give their own children a good opportunity to get an education, second to help build the kingdom of Christ in this land."

We do not, in these paragraphs, express any belief that the Christian college has fulfilled its function in any adequate degree. Often it has failed. In notable instances it has been less successful in producing distinctively Christian character in students than have state supported institutions of learning. We are here simply defining a function, not saying to what extent the objective has been attained.

Changing Outlooks of Ministerial Students

Up to this point we have spoken of the Christian college in a general way. Its function is to prepare all students who come to it to take their part in the ongoing Christian movement, in a more definite manner than would be possible if the college were to cease to be. The college has, however, a more intense function, in the preparation of that ten to twenty percent of its student body who desire to become professional Christian servants.¹²

It is the author's opinion that the college training of these students should be very largely the same as that provided for lay leaders. The principal, and almost the only, difference will lie in the fact that professional Christian workers should look forward to graduate study in religion, while laymen will complete their formal training in religion with their college course. Students for the

¹² A few years ago the proportion of students for the ministry was much larger than this, almost one-half in many schools. But in 1923 there were enrolled in the twenty-five institutions affiliated with the Disciples Board 9877 students, only 996 of whom, ten percent, were definitely enrolled as preparing to undertake professional, full time religious careers. In June, 1927, the total number of graduates in twenty-five denominational colleges taken at random was 1837. Among these 388, or twenty-one percent, were students preparing for Christian service.

ministry will want to take a major in religion or in religious education in preparation for such graduate study, but offered and taken in such wise that college studies will not burn over the ground of the graduate school. There is just as great need for pre-ministerial courses as for pre-engineering or pre-medical or pre-law. For a number of reasons, elaborated in the next few pages, the author has little patience with those who maintain that students for Christian service should "go light on religion" while in college.¹³

Lay students, whose earning capacity will lie in some other field, may, perhaps, be content with a minor, or even less, in the field of religion or of religious education. In Chapter V a suggested outline of majors and minors is offered.

¹³ A thoughtful friend calls attention to the fact that pre-legal and pre-medical courses do not involve any study of law or of medicine. Pre-ministerial courses, if we follow the analogy, should not include materials offered in the graduate theological school. He believes that the less study of religious subjects the future minister or religious educator takes in college, the better. The author disagrees for several reasons, among them the following: *First*, religion differs from law and medicine, in that it is a subject of study from the kindergarten on. It would be as impossible to omit the teaching of religion from college as to omit the teaching of literature. The study of religion is a good deal like that of history: courses taken in the elementary school are duplicated in high school, these in turn are duplicated in college, and the same fields are covered in the graduate school. The difference is one of adequacy and thoroughness, and is based on the developing historical appreciation of the student. *Second*, the unfortunate fact that some college courses are miniature editions of graduate courses, and burn over the ground, is unnecessary. A good many college teachers of religion and of religious education simply hand down to their students the lectures they received in graduate schools. This is unfortunate, but it can be dealt with by faculty committees on curriculum. *Third*, most graduate students find that their college studies in religion are not duplicated in the graduate school, but offer a desirable basis upon which graduate work may be taken. And *fourth*, most teachers in graduate schools presuppose a more or less adequate understanding of religion gained in college days or earlier. Graduate work would be very difficult if undergraduate preparation had not been made.

As one considers the duty of the college toward future professional leaders, several new problems of a curricular nature become at once apparent. We formulate the most important of these in terms of student demands upon the institution.

First, where a few years ago the ministry, at home and abroad, was the only recognized religious calling, there is now a very wide diversity in opportunities for Christian service, and the demands upon the curriculum have become proportionately greater. Students preparing for the pastorate now comprise less than half the total number of those planning to enter professional Christian service in home churches. So likewise the number of those planning to enter foreign mission service is falling off.

Is the need for ministers less intense? A few months ago the Baptist college pastor at a large state college told the writer there were ten men in that institution of 4000 students preparing for the ministry. "But," he added, "we could have two hundred of them if we would. We dare not encourage these men to enter the ministry, for there would not be churches for them if they were to prepare." Certainly there is less need for foreign missionaries, and there are fewer candidates for that service. The thousands of promising young men and women who prepared definitely for missionary careers, only to be turned back after years of waiting through lack of funds, has had its reflex influence upon college life.

On the other hand, the numbers of those who desire to become directors of religious education in churches and in communities, the number of young women who plan to teach in weekday schools of the church, the numbers who desire to become social service workers, visiting nurses, or kindergartners, the number desiring to become teachers of religious subjects in colleges and seminaries, who look forward to becoming Association secretaries, board secretaries, county workers—these are increasing. To offer

adequate preparation, even in a pre-vocational way, to all these various types of Christian workers, makes strenuous demands upon the program of the Christian college.

Second, this is not an ecclesiastical age. The outlook in religious affairs is vastly different from the outlook in the days when the present generation of college teachers was prepared. This is distinctly an age of Christian service, as much outside the church as in it. Therefore, students for the ministry demand more training of a practical sort—more work in Christian sociology, in religious education, in community problems, in the organization of the church for service; more study of psychology in a way that will lead to an adequate understanding of the religious life.

Third, this is not an age of dogmatic theology. College students have little interest in the theological problems that vexed their fathers.¹⁴ They do not care to study Christian dogma or apologetics. The very words "dogma" and "apologetic" have acquired unhappy connotations. Students are not worried over the future life, nor over the history of their denomination, nor over the meaning of Greek roots. They are, however, profoundly interested in the mysteries of the religious life, the meaning of existence, the mystic relationship with God, and similar questions to which the only satisfactory answer is faith. Religion, after all, is an attitude of appreciation of the things of the spirit, they say, not a detailed explanation of what those things are.

Fourth, this is not an age of preaching. Whether correctly or not, young people consider that this is less an age of preaching and more an age of teaching, that good ministers teach in their sermons more than they preach.

¹⁴ For an interesting statement elaborating the position taken in the second, third and fourth paragraphs here, see a paper by Ozora S. Davis entitled "American Preaching," in *Religious Thought in the Last Quarter Century*, edited by G. B. Smith (University of Chicago Press, 1927).

Students say they do not want to be "preached at," that they want to study and to learn for themselves. Consequently, they want to learn to teach religion, rather than to preach it. Courses in religious education are popular, not courses in homiletics. The very word "preacher" is yielding to the more wholesome title of "minister." One can understand the reasons why students have assumed the attitude they have. It is true, as they say, that we need great teaching in the church, that the emotionally fervid evangelistic method of winning people to the Christian life is not so effective now as it was a generation ago. But, notwithstanding this, we need also a revival of great preaching.

Fifth, few ministers go on to graduate schools. Very few of those who do go take higher degrees. While the numbers are greater now than formerly, the proportion is still relatively small. The college course offers all the formal training most ministers receive, and many do not complete that. Therefore, while the Christian college is not a professional school in a technical sense, the course in religion needs to be made fairly complete. This condition offers a distinct challenge to curriculum makers. How plan a course of study that will be the most adequate possible for the minister who stops with his college degree, and at the same time avoid infringing on the field of the graduate school?

It is becoming increasingly evident that the line of demarcation rests on two considerations: first, that college courses should provide students with tools for graduate study, a working knowledge of the Bible, for instance, and of missions and of church organization, just as the first year courses in chemistry or physics give tools for further study in those fields. Second, that the college should provide a broad, general background in religion, which may be considered a "general introduction" to the field. It might be called a "cultural technique," upon which, and

with the aid of which, graduate study may be more intensively undertaken.

Sixth, this is an age of conscious revolt against restraint and authority in matters of religion. It is becoming increasingly difficult to tell students for the ministry what they may believe. History, of course, must be taught as fact, unless there is question as to authenticity of the facts; but the interpretation which may be placed upon historical religious facts and their organization into a systematic whole called theology must be laid before students in an undogmatic way. They are glad to study the Bible as literature, as a means of gaining historical perspective. They want to relate themselves more intimately to Jesus and to God, but increasing numbers insist on achieving these relations for themselves. Historical theological formulations are not so precious now as they were a few generations ago.

Again we repeat: this is not an ecclesiastical nor a dogmatically theological age. Nor is it an age of reason for the sake of reason. It is an age of applied science, of applied reason, of pragmatism in religious faith, where philosophy, and theology, and religious organization are accepted as true when they work.

This idea carries with it several corollaries as to teaching content, teaching method, and teaching spirit, which will be elaborated in the proper place (Chapters V to VIII). Whether we wish to accept it or not, the spirit of freedom is here, and we must do with it the best we may. Many wholesome Christian educators welcome this spirit of investigation. Truth will out, they feel; therefore keep the student after truth until he finds it. Only make sure that in seeking truth he may have every opportunity to find God in the discovered truth.

What we have said regarding education for professional Christian service applies in large measure to all students. In some respects the situation is much broader than the

student group. For instance, this is not an age of the revolt of youth. We are accustomed to speaking of revolt, as if it were youth who revolted. The phrase is misleading, unless we consider that the *spirit of youth* now pervades all of life, from the earliest years of adolescence, through young manhood and womanhood, and on into the period formerly called middle age. The revolt is a revolt of us all. Some older folk, who have acquired property and have growing children to support, are a little more cautious than the younger ones who have not yet acquired that which they fear to lose, but even middle age is cautious in only slight degree. Spiritual unrest is just as evident in men of fifty as in boys of twenty. Of two young women, we cannot tell which is mother and which is daughter. The minister of fifty-five is still as unsettled in his faith as is the minister of thirty-five. He is even now struggling with reconstruction, not knowing quite where it will lead.

Objectives of Christian Colleges Broadly Stated

The Christian college exists to prepare young people for greater usefulness in life. It seeks also to surround them with those stimuli for growth which will cause them to live the fullest possible type of life while in college—not merely seeking to safeguard them, but seeking also to lead them out into broadening personality, as Professor Gaines shows:

Upon entering college, the youth gets beyond the restraints of home, and comes suddenly into large freedom. He is thrown out of his accustomed paths, and the authority to which he has been responsible is suddenly removed. He needs sympathetic guidance. But there is far more than the mere safe-guarding of his moral life and Christian faith, important as this is; there is a constructive work to be done. In four years in college he undergoes great transformation, if he takes education seriously. There is the inflow of knowledge, the awakening and training of his powers, the widening of his outlook on a world

that expands before his gaze with surprising rapidity, the growth of the scientific spirit, and the realization that we live in an orderly world. He must unify his conception of the world, and try to construct his philosophy and program of life. His religious conceptions must grow, and therefore change, with his growing intellectual and spiritual needs, else they cease to be a vital force in his life.

There is no truth in the notion that an age of faith has given place to an age of reason. Every advance in civilization but extends the domain in which men must live by faith. . . . All men live by faith—the only question being whether it is a superstitious or a reasonable one.¹⁵

When students leave the Christian school unprepared for effective living, untrained for active and intelligent participation in religious affairs, unmotivated by the Christian ideal of consecrated service, they reveal, in a profound manner, the ineffectiveness of higher education. Of course, we would agree with Professor Kilpatrick in saying that “moral education is not a separate kind of education, but essentially a part, or rather an aspect, of all education.”¹⁶ But we are not speaking here of moral education alone. We are speaking of that, plus religious education, plus the specific preparation and outlook which will enable the student to develop religious and moral values in others—all carried to fruition in a wholesome social ambient in which the student feels himself a functioning part.¹⁷ Professor Coe shows how far the college has felt this need:

As to denominational academies and colleges, it is not unfair to say that, though they are interested in both edu-

¹⁵ Gaines, R. E., *Guiding a Growing Life*, pages 115-16 (Doran, 1927).

¹⁶ See also the opinions of many professors and presidents, in *The Aims and Defects of College Education*, assembled by Professor F. P. Boswell of Hobart College in 1915 (Putnam's).

¹⁷ For an extended development of this thesis, see *The Curriculum of Religious Education*, by Professor W. C. Bower (Scribner's, 1925).

cation and religion, they have rarely conceived of *education* in religion as their central function and the reason for their existence. There has been lack of a definite conception of religious education as a specialized undertaking based upon laws of growth and therefore requiring both continuity and technical care. Administrators who sincerely desire to promote Christian character have believed in technical proficiency and continuity anywhere but here, and they have rarely been ready to pay the cost of it. Instead, they have added inexpensive non-educational religion to expensive non-religious education. The most usual methods of doing this are the maintenance of unsystematized, discontinuous preaching; supporting either shoddy Bible study because of its religiousness, or a sound department of Bible under the supposition that instruction in the Scriptures is religious instruction or even religious education; transferring the religious functions of the institution to student Christian associations, with their immature leadership; and resorting to occasionalistic, high-pressure revival meetings.¹⁸

The college exists to accomplish several definite things with students who attend. It takes the young man or woman with a certain educational background, usually that supplied by a Christian home, by participation in church school activities, and by a four year high school course, and attempts to build upon this background, with the coöperation and thoughtful evaluations of students, certain definite outlooks and capacities. In the swing of this total endeavor, opportunity must be left for the student, in possession of the facts of the cases involved, to weigh these facts and come to his own conclusions regarding them. Some objectives of Christian education may be enumerated. In naming them, however, we do not pretend to say that colleges approach the attainment of the ideal. They do not. But thoughtful educators strive to uphold

¹⁸ Coe, George A., *A Social Theory of Religious Education*, page 268 (Scribner's, 1917).

the ideal, and point to the possibility of its nearer approach.

First, the college seeks to provide the student with a knowledge of those facts, theories, and appreciations of the culture in which we live as will place him on a par, intellectually and socially, with people who do possess this knowledge; and will give him an understanding of civilization and its foundations. A fundamental element in this knowledge is an understanding of the Christian movement in the sweep of history, and an appreciation of the contribution which Christianity may yet make to the world.

Second, the college seeks to provide the student with an environment of culture and good taste during his formative college years, in order that he may, through assimilation and habit formation, become himself a cultured person. Habits of religious observance, outlooks into religious service, participation in religious worship, motivation through religious controls, are fundamental to Christian culture. Education is life, and comes from association with a stimulating environment in its total spread. This is the culture of which we speak. It is acquired through the entire college experience, of which classroom experience is a vital part. A cultured person does not cease developing when college years are past. Education is a process which, once started, should accelerate as years come and go.

Third, the college seeks to help the student attain such an elemental acquaintance with the profession he hopes to enter as would be consistent for an institution whose principal purpose is cultural rather than vocational. To a Christian, whether layman or professional, skill in performing the duties of an educated leader in the church and in the social order is essential. The acquisition of such skill involves active participation in Christian service during college years.

Fourth, the college endeavors to place before the student the debatable economic, political, social, philosophical, reli-

gious questions of the day, in order that he may understand various points of view and interpretations involved. A wholesome Christian is one who lives in intimate contact with the burning issues of life, and who interprets them in terms of what he conceives to be the will of God. An effective Christian will exercise to the full his influence on the side of right as he understands the right.

Fifth, the college will insist that students face the doubtful, problematical, or experiential issues of life for what they are, and come through to conclusions concerning them. In no case will the theories be presented as fact. At the same time, the college will seek to surround the student with such an atmosphere of reverence in the presence of truth that, whatever his conclusion, it will have for him positive religious values.

For instance, in the teaching of evolution. The instructor may be convinced that the evolutionary hypothesis is a true explanation of things as they are, including human life. Or he may be convinced that evolution is not an adequate explanation, and that it contradicts known facts of life. Most instructors will have formed some opinion, some will have definite convictions. The wise instructor, whatever his belief, will present the known facts and theories on both sides of the question, showing why some people accept the hypothesis and others reject it, giving the implications in their intellectual, social, and religious aspects, and then let the student form an opinion for himself. Certainly the evolutionary hypothesis leaves many profoundly important religious questions unanswered. With equal certainty the hypothesis seems to be gaining acceptance among scientific thinkers. The instructor may, after stating arguments for or against evolution, give his own *credo*. It is proper that he should, providing, however, that he give also the position of other persons known to the student whose faith finds satisfaction in a different formula.

The important thing is not the decision the student makes as to where truth probably lies; the important thing is that, accepting or rejecting evolution, *he may find God*. The student will come to his own conclusions in any case. His respect for the instructor and the institution which honors his intellectual integrity and which helps him honestly to face the facts will be greatly enhanced.

Sixth, we have just indicated as a major objective of Christian education that the student "may find God." God will not be "found" through any one single process. The discovery of God will be inherent in the entire process, as the student acquires facts, or culture, or skill, as he participates in the developing college movement and learns to think for himself. Broadening horizons of knowledge will reveal God on every hand. God is not an entity to be discovered. He is a spirit, whose presence will be manifest only to those whose approach is through the spirit and in the attitude of truth. This process must be made inherent in the whole of college education.

Seventh, the college will cause the student to think for himself on these problems, to weigh the facts, to discuss them with his fellow students and with his instructors, but to form his own opinion and be able to defend the opinion he forms. The Christian college must insist that students think; must encourage them to consult authorities, to discuss with their fellows, but to think for themselves. It is an unfortunate institution that holds education to be an absorption process and the student a sponge. Someone always squeezes a sponge, and students from Christian colleges should not run dry that way. Only by thinking and evaluating, by re-thinking and re-evaluating, can the best results be attained. A mind which is always open to new truth, which proves all things, which holds fast to that which is good, is the type of mind the Christian church needs in its members. It is this which will make the greatest contribution to American and world civilization in the

terrific generation just ahead. It is this that the college needs most to cultivate.

Importance of Creative Student Thinking

We disagree with President Butler of Columbia¹⁹ that thinking, for most people, is a lost art. It is not "lost" because the ability has never really been possessed. Most college students are unable to think through to conclusions. Most of them will never be able to think creatively, nor even constructively, for themselves. They are followers, not leaders; coöperators, not challengers. And even those who lead are followers most of the time. A few students are capable of constructive, independent thought and judgment; some few are capable of following out the implications of constructive thought in their conduct. But it is a mistake to believe that all college students are of this stripe. In large areas in the United States, even though the instructor should endeavor to present all the facts about evolution to his students, they would probably, to a man, come through pronounced anti-evolutionists. In other areas, in the presence of the same facts, they would come through, to a man, believing in evolution. The conclusion to which they will come is "in the air." Only the exceptional student is able to withstand the atmosphere, to make up his mind for himself.

It may be true, as Dean Clark of Illinois says, that students are thinking more than they did in any previous student generation. It is certainly true, as he maintains, that there are more people trying to reach them with more types of propaganda than ever before. All students read and listen and see, thinkers and non-thinkers alike, and then the masses accept the ideas that are proclaimed the loudest, that have social approval, just as men wear neckties and girls wear (just now) short skirts. They are the

¹⁹ "The Lost Art of Thinking," an address before the Institute of Arts and Sciences, Columbia University, Oct. 17, 1927.

“yes, yes” type, who believe *Elmer Gantry* “because it is written”—not disbelieve it because of the man who wrote the book. They accept what textbook and instructor say as gospel truth, even when forewarned against doing so. They are lost when opposing arguments toward the understanding of a given point of view are presented for their consideration. In the presence of a need for decision, for adopting and understanding a philosophy of life, they “waver in their faith,” and are lost.

Although many people would say that this type of student should not be in college, there is wide difference in opinion. President Wilkins of Oberlin, for instance, maintains that he should not. On the other hand, Herbert Hoover maintains that he should attend, that the more education everyone can obtain the better for all concerned. Dean Kelly of Minnesota (now at Idaho) insists that the “average” student should be inspired by improved teaching methods rather than be discarded in the present inadequate educational process.

Whatever be the limits set, education for all who attain it should be shot through with the highest ideals of life—for a Christian student, education shot through with Christian ideals of life—on such a plane, and with such an appeal to reason, that everyone will come through with the most constructive thought he can muster, and make the opinions achieved his own.

The fact is that multitudes of students are in college, and we must reckon with them. The number is steadily increasing. Dean Walters of Swarthmore has shown that the enrollment in American colleges and universities has increased nearly twenty-five percent between 1922 and 1927. President Faunce of Brown is author of the statement quoted from “some authorities” that since 1900 the population in general has increased but fifteen percent, while the college population has increased eighty-five percent. Roman Catholic colleges and universities enrolled

4000 students in 1903, but had increased to 74,000 in 1928.

Some educators would say that students must largely take care of themselves, that "the college cannot assume responsibility." This is the position of Reed College, for instance, which maintains in its catalogue that "the faculty exercises all reasonable vigilance, but it cannot undertake to shield by special safeguards students who through immaturity or lack of ordinary experience are unable to take care of themselves." But the college *must* assume responsibility. It must do the best it can with the students it has. To all, even the poorest of them, must come the urge to think, to think clearly, to examine evidence, to come to decisions for themselves, and then to stick. The college which insists on this is preparing for a more capable generation of students, the children of this.

How to teach students to think for themselves is a problem which depends for its solution more upon stimulation and attitude than upon anything else. Some teachers stimulate students to thought. Without entering upon the problem of methods involved, we may say that the instructor who works with students in the mass will be unable to achieve individual results. The college must see to it that classes are small enough for every teacher to become personally acquainted with every student. He must have them in his home; he must play chess or tennis with them; he must make his office accessible to them, and through personal contacts and personal friendships win such confidence as will lead students to bring their problems to him—not for solution, but for guidance, encouragement, and individual help.

All the while, the wise instructor will be alert to see that his weaker students are not lost. He will throw about them an especial safeguard of atmosphere. He will teach his classes in a spirit of reverence for the truth as it may be discovered, and then quietly, persistently, pri-

vately, he will help those who need it through to firmer ground. These men and women, though not the pioneering, aggressive, exploring type in their thought, are nevertheless the bulwark of the church. When "strengthened in the faith" they are able to "comfort the brethren."

The future of the Christian church depends more on clear thinking than on anything else. The church needs a new philosophy of education, an enriched philosophy of religion, a vitalized philosophy of life. Teach students to think—to think constructively as they can, in terms of these needs—and they may yet help to save what is becoming a difficult situation for organized religion in life.

Factors Which Make for Success

The Christian college is not a failure in any sense of the term. It is simply not a complete success. It came into existence at a time when there were few opportunities for high school or college education. It has provided almost the entire educated ministry for the Christian church. It has given society far more than half the trained men and women who are now the bulwark of American civilization.²⁰ It has contributed splendidly in a number of ways, through the mere fact of its existence, organization, and objectives. Some of the factors which have contributed to the success it has attained may be specified:

First, most students are members of Christian churches. They come from better class homes. They have been selected by a process which automatically eliminates most of the unfit, giving the actual group in residence a much higher potential value than that possessed by the average run of the population. This is true in respect to previous education, general intelligence, proportion of church members, ideal outlooks on life, age, fine enthusiasm, and a

²⁰ Many analyses of these effects have been made. See, for instance, *The Christian College*, Chapter III, "The Product of the Christian College in Men and Movements" (Methodist Book Concern, 1916).

number of other qualities. The college student is not necessarily "better" than many people who do not go to school; he is quite above the average.

When five hundred of these young people form a community of their own, they possess a very superior situation. Add to this the fact that they associate with a group of highly trained, carefully chosen teachers, men and women who are the cream of preceding student generations, and we have a still more highly selected group life. It is so highly selected in point of privilege that there has developed a "town and gown" attitude of partial antagonism in some places. Not that the college is a community to itself as in the early days of English universities. The old cloistered atmosphere is gone from most schools. Despite this, however, students do, especially in smaller institutions, and in those colleges which are located in very small communities, have social, intellectual, and other interests which weld them into a homogeneous community of interest. This is the basis of "college spirit," the foundation upon which love for Alma Mater grows.

The college student has the privilege of developing his growing powers under the encouragement of a fine social environment. If it is true, as thinkers have said time and again, that atmosphere makes the situation, there should be no question but that the small Christian college should be an ideal place for a student to live. This is especially true for those students who reside in the institution.

Second, all life is an interacting series of stimuli and responses. In life in general the stimuli are unselected and the response may be what it will. College life is so planned that in most departments stimuli are carefully chosen, with the conscious hope of producing the most desirable response. For instance, in the department of physical education. Most people in the general population take no exercise, unless their employment requires it. In college a very definite emphasis is placed upon this

side of the student's existence, and every one is urged, often required, to take a proper amount of the right kind of physical culture. Not that the result is by any means perfect; but at least serious thought is given to the problem, and the result achieved is far better than that attained under conditions of what is usually normal living at home. Even the abuses of over-trained athletes who compete in intercollegiate matches have a part in stimulating the ideal of physical development in college life.²¹ What is true of physical education is true in a more marked degree in the classroom and study experiences of students. Youth is subject to a finer quality of stimuli in the Christian college than he would be outside.

Third, students in college are at the age when thoughtful acquisition of knowledge and of outlooks is most easily effected. The curriculum is finely balanced, usually so carefully that the student has every opportunity to grow to the maximum of which he is capable during this time when he is at his best. The student is not confined, as is the youth out of college, by the necessities of earning a livelihood at an employment which provides only a small amount of stimulus to active thought. In college courses new stimuli are presented just as rapidly as students are able to assimilate them, and the result is a broader expansion of horizons than occurs in any other realm of life. Students subjected to this type of training grow, whether they make supreme efforts or not.

Fourth, the vastness of the universe as it opens before them inspires most students with a sense of reverence, and this is the heart of the religious experience. When one can look out through the widening horizons of mathematical law, for instance, with a religious teacher, and discover

²¹ For a thoughtful program of athletics for the Christian college, see an article by Professor H. P. Houghton of Carleton College, "A Sane Program for College Athletics," in *Religious Education*, May, 1927.

God not only at the end of the process but inherent in the perfection of law, he is religious. And so with history, with philosophy, with music, with chemistry—with every department of college life.

Fifth, some Christian colleges are intimately associated with fine town churches that conserve in students the relationship with organized religion which is so essential if they are to return home sympathetic with the church and its aims in life. Some other colleges seek to establish this relationship with a number of town churches, in order that the large number of students may not overwhelm the church of the denomination which supports the school. Through this means a more wholesome, active participation in religious life is made possible.

Sixth, some Christian colleges have strong departments of religion through which students who take the courses are led to give credit to the church and to the Lord of the church for much of the worthwhileness of life. When this strong department of religion receives the hearty support and coöperation of all other teachers and departments, the possibilities for an intimate correlation of effort are assured. In a few notable instances, especially in smaller institutions, efforts are made to permeate the entire teaching program of the institution with religious values. Nowhere have these efforts been completely successful.

Seventh, almost all Christian colleges maintain voluntary religious groups, such as Christian Associations, and organizations of students looking forward to professional religious service, and most of them receive from time to time the inspiration which comes from the presence of distinguished visitors with religious messages for faculty and student groups.

As a result of these and other influences bearing upon students, it is the opinion of many persons in close contact with colleges that vital religion is more in evidence

on the campus now than it was in the recent past. Students do not quite so readily take to the formal expressions of religion, it is true. It is more difficult for the Christian Association to maintain the student prayer meeting, either weekly or daily; it is more difficult to enroll students in short Bible or mission study classes; they are less responsive to revival services; they are not worried over the salvation of their souls, they do not read the Bible so extensively, and perhaps they do not pray so often or so earnestly. But then, the population as a whole is less interested in these things than it was a few years ago. Are students modifying religious habits any faster than members of the church who are not in school? And yet, *vital* religion, observers say, is increasing.

Some observers would say that students are still deeply interested in the church:

On the whole, university students are not prone to leave religion and the church behind them when they enter the university. Students are just as responsive to religion as any other class, if not more so. Experience has shown, however, that the church must have a program for the students and must present it in a systematic and capable way if their interest is to be held. There is such a diversity of interest and activity in a modern university that unless the church is continually offering its opportunities to the students, they will devote their time to something else.²²

Student social life is more extravagant than it used to be. Young people take week ends for parties away from school; some of the girls smoke; the boys like to use automobiles; a few drink. . . . But wherein do students differ in these respects—except for the better—from people of the same age group who are not attending school?

²² Opinion of Dr. Charles L. Street, Episcopal student chaplain of the University of Chicago. Dr. Street's affirmation of student interest in the church has apparently been confirmed by an investigation just completed at the university by Professor E. J. Chave.

Vital religion, some observers maintain, is increasing. Students are more helpful to one another; more of them are finding their way to accept the ideal of service and of social responsibility which is the core of the Christian message; the rapid broadening of courses in sociology, in education, in religion in some institutions, and the increasing popularity of courses in these social sciences, give evidence that students are interested in human relationships in a wholesome manner. Humanity, it seems, is becoming more human. President Harper maintains this point of view:

The youth of our time is deeply religious. Youth reads, thinks, and purposefully acts in terms of religious ideals and concepts. That is why our age concentrates its attention to so large an extent on youth and religion and the problems of the religious life. The engrossing pursuit of the human spirit in our day is undoubtedly for unity, and it is certain that unity must include every interest and concern that touches the heart and life of man. This necessitates that religion be studied and that life be thought of in its terms.²³

In all these ways, the Christian college is, in many places, making good. But what does it offer, as outlined above, that may not just as readily be provided in a well equipped state school, especially when this state institution enjoys the coöperation and support of a wholesome school of religion maintained at its side? Unfortunately, we are obliged to admit, the Christian institution, as it now exists, is usually no better, and sometimes is less effective, than the state school. Courses are largely the same, Christian agencies are largely the same, outlooks on life are largely the same, objectives are frequently no different. In the light of the recent movement to make character formation the great objective of all education, state universities are rapidly improving their techniques in

²³ Harper, W. A., *Youth and Truth*, page xii (Century, 1927).

this regard, and more wholesome results are being achieved.

The fact that state schools are often so successful in developing religious and character values is responsible for the frequent and the most valid criticism to be made against the continued existence of the Christian college. Many educators are saying that it is doomed, that there is no further need for it, that unity is now being achieved in the duality of state university systems, and the Christian college might well be surrendered to the state; it is doing the work which might be accomplished just as well by institutions supported from public funds.

Many educators and churchmen, however, believe that the state institution is unable, in its very nature, to provide the *distinctively Christian* teaching and atmosphere in every department, in every classroom, by every teacher, which the church needs. The state school, even with the help of religious foundations by its side, cannot set as an ideal the development of Christian students to take their places intelligently and with Christian motivation as leaders within the church and in the movement which the church represents. That the Christian school is not attaining its ideal, is not, in itself, cause for abandoning the attempt. Christian laymen must be trained, vastly better than they have been in the past, or than they are being trained in colleges as they now are.

Many Christian colleges are not nourishing the spiritual life in so wholesome a manner as the church might desire. In some respects, and in some notable instances, they fall below the achievements of some state schools. Just what is this situation, and why have many Christian colleges failed? A number of factors enter, some of them common to state schools, others particularly affecting the Christian college. In the next two chapters, in which an effort is made to point out some of the reasons for things as they are, these factors will be made clear.

Place of the Teacher in the Process

The classroom is the most crucial point in the educational system. With all respect to Christian Associations, college pastors, and any number of other wholesome influences, the student at any institution acquires his outlook on life, his religious or anti-religious attitudes, from the content and method of the classroom. He absorbs his religion more from the personal religious faith of his teachers than from any other source. The Christian college may govern this source, and it must. It has not done so yet, in adequate measure. We do not say the prospective teacher should sign a statement of belief, or be made subject to doctrinal tests. Sympathy with the broad Christian viewpoint, participation in the movement, and the ability to lead students in personal religious experience are the essential qualities.

When students and faculty members can be brought together in the classroom in a wholesome personal relationship as they coöperatively seek for truth, not grades; when they can be brought together outside the classroom to study the meaning and the method of the educational process, the problem of student character and religion will be in a fair way to be solved. There is little antagonism to religious or character values on the part of students. There is, however, profound confusion, on the part of both students and teachers, which wholesome conference could resolve. Perhaps, as President Little put it so happily,²⁴ it may never completely be accomplished:

While I do not ever expect to see the figure of Mark Hopkins changed to a point where he and the student, instead of sitting on opposite ends of the log, are in the middle of the log with their arms around one another, still I do think that once in a while they might as well slide up

²⁴ In *Bulletin of the Association of American Colleges*, May, 1927, page 229.

a little bit closer, because in these days the noise of our materialistic civilization, . . . makes them both slightly "hard of hearing," and to get a little closer to one another, realizing that their problems are almost identical, is, I think, the first step in the larger problem of a permanent type of coöperation.

Christian parents generally feel that an education will be more effective and worth while if acquired in an atmosphere, not only in which *religion* is a vital process, but in which Christianity is vital, and where the educational process is administered with such direct references to Christianity as will bring students to make that religion consciously a part of their life equipment. *Religion in general* can never become effective in life. There must be definitely conceived values to which the believer may anchor his faith. One cannot pray to God in general.

We speak a good deal of the transfer of training these days, yet we know that transfer takes place only under definite conditions, carefully controlled. A youth will live for years in a Christian home without taking the formal step of becoming a Christian church member. One may study methods of teaching in public schools, but never think of applying these teaching methods in the church school. One may study the philosophy of Christian thinkers, yet never give Jesus credit for the inspiration in which these philosophers did their creative work. To effect this transfer, this relating of all knowledge to Christian life, this dedication of every capacity to Christian usefulness, is the most vital service the Christian college can render—and it can be rendered only as the teachers in their intimate contacts with students in every class and department make the transfer of every value to Christian ideals a conscious objective—as Dean Walters maintains:

In a liberal arts college, where students make their acquaintance with the diverse and conflicting schools of

human thought, it is important that they have varied and balanced stimulus and guidance. For this we clearly need, not one vigorous personality, but a group of vigorous personalities. The ideal would be reached when teachers of varied views are in accord with the broad aim of their individual college and when they present this aim to the students from different personal angles. . . . The prime difficulty is not one of procedure or methods but of getting teachers who in their scholarship, in their scholarly and human spirit, embody what you would transmit. If we have such men and women in our faculties, their influence will carry in perfectly normal and unpremeditated ways.²⁵

Education is much more than a process of absorption, of unconscious imitation of the intellectual and moral attributes of teachers and of fellow students. It is this, but it is more. It is growth in Christian stature, not the filling of a sponge.

Wholesome Christian social living, in which the student has a vital part, alongside of teachers who have, on the one hand, an intimate, personal experience of religious values and a clear comprehension of what is morally worth while, and who have, on the other hand, a love of young people and ability to inspire them, is the basis of progressive education. The whole institution must be shot through and through with the spirit of Jesus, with such a conscious emphasis that students will finish the course saying, "I KNOW him in whom I have believed, and am persuaded. . . ."

Most Christian colleges were organized to teach religion.²⁶ Not religion as apart from life experience—there can be no division of life areas into secular and sacred—

²⁵ Dean Raymond Walters, of Swarthmore College, "The Small College and Personnel Procedure," in *Bulletin of the Association of American Colleges*, May, 1927, pages 237-8.

²⁶ For an interesting account of motives in early college days, contrasted with motives twenty years ago, see *Individual Training in Our Colleges*, by Clarence F. Birdseye (Macmillan, 1907).

but religion, Christian religion, as the motivating force in life. Founders of the historic church colleges wanted religion to include Bible study and prayer, but more than that, they wanted higher education to be acquired under "distinctly Christian auspices." We quote from four catalogues, omitting the standardized references to Harvard, Yale, and Dartmouth:

[The Texas Christian University was founded in 1874.] The purpose expressed in this charter was to support and promote literary and scientific education. This end was to be attained by maintaining an institution of high order and unexcelled advantages under influences thoroughly Christian, and yet free from all narrow sectional and sectarian principles . . . (Catalogue, page 22).

[Western College for Women at Oxford, Ohio, founded in 1853] announced its aim as follows: to give young women the best education that the times afforded, at the lowest possible cost, and under distinctively Christian influences (Catalogue, page 15).

[Ohio Wesleyan University was founded in 1841. It] was founded, and is largely maintained, by the gifts of Christian men and women for the purpose of developing scholarship and Christian character. . . . As its charter declares, the "University is forever to be conducted on the most liberal principles, accessible to all religious denominations, and designed for the benefit of our citizens in general." But, in accordance with the ideals and purposes of its founders, it seeks to be positively Christian in spirit and policy (Catalogue, pages 48-9).

[Pennsylvania College for Women in Pittsburgh, in 1869] was founded to supply the need in Western Pennsylvania for a separate institution of higher learning for women, organized and maintained under distinctly Christian influences . . . (Catalogue, page 11).

Parents and the religious people of a community want youth educated in an environment dominated by religious outlooks and Christian principles. They want youth edu-

cated under Christian teachers, and therefore send boys and girls to the Christian college. The fact that educators believe this to be the demand is seen in the fact that in their public utterances they give every assurance that this is the objective of the schools.

The growing tendency to church union and to interdenominational friendship is breaking down the sectarian tendency which sent Presbyterian boys only to Presbyterian schools, and as a result we see in almost all Christian colleges at least half the student body members of other denominations than that from which the institution primarily draws its support. Beyond doubt, a distinctively religious, but not sectarian, atmosphere does lead to a better all round development than an atmosphere from which this distinctive appeal is lacking. Where the Christian college has maintained this primal love, and has laid stress on the employment of teachers with this ideal, the confidence of parents and of supporters is justified.

It is true that not all parents consciously struggle to obtain this direct Christian teaching. Sometimes economic motives of equipping children to earn a comfortable living are predominant. There are cultural motives in placing children in the possession of appreciations of the beautiful and a generalized appreciation of the struggle of mankind toward a mastery of his environment. There still persists, however, in the minds of most parents who choose a college for their children, the thought, which Socrates first maintained, that we must equip youth with those qualities which will make him master of himself, otherwise, with increased knowledge, we only place in his hands an instrument for the destruction of himself and others. "Freedom free to slay herself" is the modern embodiment of the same thought. Self-mastery, as well as mastery of the humanities and the sciences, is the objective of Christian college training. Thoughtful people believe profoundly that mastery of self presupposes an educational process

which includes in its every aspect those elements which, combined, make religion a vital force, and that these qualities are better revealed in the personnel of the college than in any other place.

Distinctive Function of the Christian College

Leaders for the future prepared in this way are equipped to carry the same spirit of coöperative search and service into their ministry, whether professional or lay, in the church. Thus will they be able to lead that institution into more progressive lines, and help those under their care to attain that level in freedom of spiritual growth which Jesus so earnestly desired. Such leaders will bring the spirit of Christianity to play upon every social relation and institution of life, thus lifting the general social level and making American civilization more unselfish and more pure.

The Christian college is essentially an instrument of the Christian movement. It should, as its principal service, prepare young men and women to become lay and professional leaders in this movement, both in churches and in community life; educated to *know* true religion as they know true science, and to realize that there is no conflict inherent between them; educated to *know* that the Christian movement has a profound social mission in the world; educated to *know* that the spirit of Jesus is still abroad in the land, and that, with him as the guide of their intelligent faith, they may revitalize the Christian church from which they came, and make it a more useful, a more intelligently consecrated instrument for good and for God in the world.

To conserve and nourish love for the church and the Christian life when the entering student has it, to develop that love when the entering student is not yet vitally interested, are functions of the Christian college. Not that the college should give students any feeling of satis-

faction with inadequate standpoints of the church, nor that it should teach idealistic young men and women to "let sleeping dogs lie." But intelligent love developed in college students will make possible an awakening and a reformation of the church that can be brought to pass through no other means. Religion as emotional piousness has gone from the campus. It will likely never return. But religion as dynamic and effective loyalty to Jesus and to the human values he represents must be brought increasingly to bear.

The distinctive function of the Christian college, then, is to prepare Christian leaders who will lead; leaders professional and lay; leaders who know the truth, as far as truth may be known, and who will proclaim and live their message in church and in society, seeking to bring up the intellectual and spiritual level of life, and to induce the Christian group and its members to fulfill in society that function which the great Founder of the church had in mind when he said, "Ye are the salt of the earth; ye are the light of the world."

There are certain secondary functions, of course. The college must prepare students to make a better living than they could otherwise gain; it must give them pre-engineering courses to make them better bridge builders when that is what they want to become; it must give to all, whether Christian or not, the best education, for culture and for usefulness, that can be devised, without undue efforts to proselytize those who belong to another faith. President Macmillan of Wells College brought the two functions together when he recently said:²⁷

I would like to see our girls go out trained to think steadily and carefully on any problem that is brought before them, trained to do this habitually, trained in a

²⁷ *Bulletin of the Association of American Colleges*, May, 1927, page 211.

double way, that is to say, both in the accurate, logical thinking which we have inherited from Greece, and also, with something of that humility and sense of the rights of others and of the wrong in ourselves which we have inherited from Palestine.

An education of this quality, under *distinctively* Christian influences, would be the finest contribution the Christian college could make to the general well being of society. But even in the presence of Buddhists and Jews, and those who reject all religious faith, the Protestant Christian college cannot, under any circumstances or provocation, afford to follow any other program than that of developing wholesome *Christian* character, outlooks, and skill in those who come. And the college can do it, if it will.

CHAPTER III

STUDENT BACKGROUNDS WHICH HINDER ACHIEVEMENT

It is not difficult to discover a number of factors which prevent the Christian college from attaining its ideal. College life is only one expression of American civilization, an integral part of a larger whole. Civilization itself is responsible for the influences which help or hinder the attainment of college objectives. Administrators, teachers, and students alike, are profoundly influenced by prevailing currents of thought. At the same time, the college is responsible for modifying that thought, and developing through it a more satisfactory philosophy of life.

Taking the factors which hinder achievement as a whole, it has seemed wise to consider them under two categories. In this chapter we shall consider the *student* backgrounds or factors which hinder achievement, and in the following chapter the *institutional* factors.

A Naïve Religious Heritage

Entering college students bring with them the religious background of childhood. In far more than half the cases this implies either indifference to religion or a conservative outlook into theology. The number of those indifferent to the church is growing, but among the remainder there is a feeling that religion is a mysterious thing of the spirit which cannot be studied nor understood in terms of ordinary life. They have learned Bible facts (some facts) naïvely, and have little thought but that "God works in a mysterious way his wonders to perform." All religion

is colored by a sense of the supernatural and the sacred. Every word in the Bible is "divinely inspired," though they know not how. Jesus was born in a most romantic manner and did certain things in a very theologically conditioned way.

Students do not know these things through having studied them. As a matter of fact, few Christian students know just what they believe or why they believe it. Church school and home use of the Bible has given some familiarity, but not knowledge. Students have not learned to pray, nor have they acquired even the fundamental intellectual concepts upon which Christianity rests. All they possess is a generalized attitude. This childhood religion has been accepted as fact, which, in part, it is, though it is certainly only a part of the fact, and contains little basis for an introduction to scientific concepts and knowledge in college years. There is needed an intelligent, sympathetic strengthening of foundations in college, and a conscious effort on the part of all leaders of youth to make certain that the student does think his way through, and construct for himself, the faith upon which his religion as a man or woman must rest.

Dean Herbert Hawkes of Columbia has shown how this naïve childhood faith affects the college experience adversely in many institutions:¹

It is commonly believed that college tends to upset the religious faith. Just how far this is true it is impossible to say. . . . But after all, anyone who has come in close contact with many students realizes that the college experience almost inevitably causes, or at any rate accompanies, a readjustment of feeling toward religious matters. In many cases the roots of religious faith are intimately intertwined about alleged facts of science, history, or philosophy which modern scholarship finds to be without

¹ Quoted in report of the Massachusetts Congregational Conference, 1926, pages 68-9.

foundation. It is natural that as the student feels the disturbance around the roots of his faith, he should mistake the sensation for an injury to the faith itself. In the course of time, frequently after graduation from a college, the matter is readjusted on a firmer and finer basis than the old one, but often not without serious agitation and distress. It can hardly be expected that the various college instructors, who have replaced the erroneous dogmas of science by something better, should themselves always be able to pause to adjust any religious feeling that may have been disturbed. Often no one but the person himself knows of the disturbance. It is, however, a part of the responsibility of the college to afford abundant opportunity for wise and reverent advice, consistent with modern scholarship, to students who feel that the learning experience has interfered with the life of the spirit.

In a few high schools in the larger cities students are introduced to modern scientific concepts, though this is seldom the case. Most high school courses in science merely introduce students to the *mechanics* of physics and chemistry, lead them to draw pictures of a few flowers and to shudder at dissecting a grasshopper, but leave them at the close of the course with little or no understanding of the *meaning* of the sciences with which they play, and usually with no idea whatever of the bearing of this meaning upon the religion which they profess. With this background they come to college.

These students live, in religious matters, a rather passive life. They are naïve, simple, religious, as their friends and families are naïve, simple, religious. They are children of the older generation, unschooled in the meaning of advancing religious thought, finding motivation in life, usually, in other than religious controls. Because of their ability, they have been more active in the work of the home church than the average run of young people. They have taught, they have led, some have preached. Some are

even deeply interested. But even so, the home church, in most communities, is not a powerful agency in the life of young people. Members of churches are seldom led to do the vital things, nor to think the vital thoughts, which would make religion a profound interest and influence in their lives.

More than eighty percent of the students who enter Christian colleges come from church homes.² These are the better class homes, whose outlook into life is more intelligent, whose ideals of life are more secure. The sons and daughters of the minister, of his deacons and officers, of the more prosperous and intelligent and interested of his members, are encouraged to attend, as a matter of course, the college of the church. Many go to state universities, to be sure, but the church college is filled with young men and women who are members of the Christian church.

One of the encouraging facts of modern life is that while less than half the total population is in the churches, at least eighty percent of the students in higher education are church members. Were churches and colleges to take advantage of this fact, and educate these young men and women for religious leadership, we should see a most remarkable increase in the effectiveness of the Christian movement by the end of the present student generation. Instead of churches and colleges working at this task intelligently, however, their present methods are producing leaders for every movement but the church. Religious attitudes of college leaders are such that very frequently students develop unwholesome religious outlooks and attitudes while in college. Educators and churchmen have sensed this difficulty, and are profoundly concerned. Many of them are working intelligently at the problem. Unfortunately, a good many are too busy at other things to give

² This statement is a generalization based upon data from fifteen colleges and universities which happened to be at hand. It may not be true of any particular institution.

the religious problem the serious consideration it merits, although the only feasible resolution of the Christian problem lies just here. President Angell makes it plain:

There is an undoubted confusion in the minds of many students regarding the relation of the spiritual and moral side of their lives to religion, just as is the case with their elders. The dissipation of this confusion may require a new approach in religious teaching. . . . Whatever steps may be taken along this line, it remains true that the spiritual atmosphere of an institution depends in large part on the direct influence of the members of the faculty in their teaching, in their personal lives, in their relation to individual students.³

We cannot, with justice, lay more than a part of the responsibility for what happens frequently to student religious faith at the door of the college. The heavy losses so frequently involved in the transition imply not only that educational processes in the college are at fault, but that these processes have been at fault all down the line. The church is guilty, as is the home, of teaching religious values that the student must unlearn in the process of growth. The high school, too, has been at fault in failing to give a more intelligent outlook into the meaning of life.

There have been values, of course, in the religion of childhood, but values which have so unfortunately been mingled with half truths that would have to be outgrown, that the total effect has not been good. Arithmetic does not have to be outgrown before the child studies algebra or geometry; the geography and history of childhood develop beautifully into the wider conceptions of the adult mind. Why should religion, the guiding philosophy of life, be so taught in childhood that one has to be untrue to his better self if he retains it in youth, and must reconstruct the foundations of its authority before he can erect upon it the structure of his religion as an educated man?

³ President J. R. Angell of Yale, Annual Report, September, 1924.

The study of arithmetic coördinates perfectly with the study of science or history; geography helps the student to an appreciation of literature. Why should not religion be so taught the child that it will coördinate with the rest of his life? Why may not the study of every material in the elementary and high school course be made to contribute in a vital way to a total expanding of the child's life, the meaning and worth of which we call religion?

It can be done. It can sometimes be done by a single person working intelligently, though it is better accomplished when all educators involved work at the problem. As an example of how a minister can coördinate the educational experience of his young people, we cite the experience of one pastor:

First, he deliberately prepared students from the earliest grades to attend college. The process thus began early enough to avoid the shock students usually feel as they begin college work. They did not "lose themselves."

Second, he corresponded regularly and intimately with every student while at college, thus not only keeping them in touch with home church movements and in sympathy with the pastor, but also contributing a religious stabilization to expanding points of view.

Third, he visited them at college, and thus had opportunity to deal in a personal way with problems as they arose, and help students through. He could also encourage them to register for courses that would have greater value for them as lay leaders in a religious society.

Fourth, he carefully planned to use students when they returned home at Christmas time or other vacations, recognizing them publicly in church services, and giving them opportunity to assume leadership responsibilities.

Through these intimately personal relationships, initiated early and carried through thoughtfully, the students were kept closely in touch with the home church, and ena-

bled to encounter without loss certain problems which undermined the faith of students less happily guided. Their faith grew with their education. This pastor says he has not lost a single student from active participation in the church.

The adequacy or inadequacy of previous religious training inevitably conditions life at college. Two students came to a faculty adviser within an hour of each other, at the close of their freshman year. One had been reared in a home where an authoritarian religion controlled the thinking of father and mother, and the ultimate appeal was to the Book and a declaration equivalent to, "Thus saith the Lord." The other had been reared in a home where religion was free, where God's revelation was recognized as constant and fresh in the discoveries of every day, and the reasonableness of religion was constantly to the fore. The two men had been friends during the freshman year. They had studied the same orientation courses, and came to the dean the same day.

One said, "I am facing a conflict which I cannot resolve. If I accept the teachings of science, my religion must go. If I hold to my religion, I must reject the whole structure upon which the college course rests, and which it teaches as truth." To him there was no middle ground, no possibility of reconciling free science and authoritative religion. If one part of the Bible did not agree with science, it was all unreliable, and he would have no place to rest his spiritual head.

The other man said, "Dean, this year has been the most wonderful in my whole life. I came here to learn, but I had no conception of the great things I should learn, and what I have discovered has strengthened my faith. I can see God everywhere."

Dr. Albert Parker Fitch expressed a truth which educators appreciate when he said in a recent (January 22, 1928) address at the Chicago Sunday Evening Club:

Fathers and mothers represent God to the child, who says nothing but sees so much. In my eighteen years of teaching undergraduate boys and girls I have come to know that you can expect the child to be just what the home was from which that child came.

There are two ways of loving children. One is in the creative way which sees in them the coming man or woman that should be fine and great, and the other is the lazy and indulgent fondness which a cat would give to her kitten. This kind of love makes a milksop of the boy and a shallow, ineffective woman.

If parents never talk about God, if they read the tabloid newspaper and cheap literature, their boys and girls will never learn the supreme value of life. They will not get it anywhere if they do not get it in the home.

The religious outlook a student acquires before coming to college determines in large measure the difficulties he will face. Those who come from homes where religion is never discussed, where habits of prayer, of church attendance, and of reverence have never been cultivated, where outlooks of helpfulness toward others have not been colored with religious motivation, may possibly come in college to an awakening of religious values which will make them religious men and women. It is not very likely that they will, in spite of all the college may do.

Students who come from homes where parents are wise, who have made the transition for themselves and for their children, and taught them to see in the Scriptures a religious, spiritual revelation of God, written in terms of the life experience of perhaps the most religious of human races, and in terms of the scientific outlook of *that* day, not this—these students come to college capable of adding to their treasures things new and old.

Students from families where habits of life are ever so religiously conditioned, but where tradition binds with an iron hand of authority the scientific thought and faith of

their fathers—these students come to college with potentially dangerous backgrounds, and, unfortunately, it is they who so frequently lose their faith, unable to make the transition. They must reject the broadening vision, or lose their treasure in Christian faith. Their old wine skins are incapable of containing the new wine.

The Transition from Home Shelter to College Freedom

Christian students, although a selected group, are simply "boys and girls." We say this, despite the fact that most of them are at least eighteen years old, and many are in the twenties. The trouble, when difficulties arise, lies frequently behind the students, with their parents, who reflect in the education of their children the attitudes now common to American society.

It is common observation these days that children are humored more than they were a generation ago.⁴ There is a generally accepted philosophy of pleasure seeking, for the sake of the experience itself—an egoistic outlook on life. In this attitude children and parents share. The discipline of hard work is gone from most American homes, at least from those homes whose children compose the bulk of the college population. Young people receive from prosperous or semi-prosperous parents the money and other things to satisfy their every desire. They may have to wheedle for it, to rebel against home authority, but they get what they want. Life for these young people is not disciplined with hard work.

After leaning on father and mother for years, knowing nothing but dependence and protection in the midst of their independence and greater freedom, students come up to college. For the first time in life boys and girls do not have parents at hand to call them in the morning, to supply funds just as they are needed, to urge them to

⁴ See Thom, D. A., *Everyday Problems of the Everyday Child* (Appleton, 1927).

study, to restrain them from social excesses. Not that this restraint was heavy in pre-college days; but some restraint, and love, and counsel, and funds, were always at hand. The student now has to arrange his own schedule, and may follow it at his own pleasure.

Not all homes, fortunately, are of the type described. Where there has been a fair amount of regularity and discipline at home, the student is ready to face problems more wisely for himself. If he has acquired the knack for work, has been taught to rely upon himself, to carry his own responsibility, to earn part of his money and to spend it according to a budget he has prepared—he will make the transition to college life more easily. In fact, there will be no transition to make. Where a boy or girl has acquired a solid basis in character formation through love and self-sacrifice and hard work on his own part, he continues to exhibit these qualities while at college. Quite a large number of students are of this type—solid, thoughtful, idealistic, independent, anxious to do their best. Some are of this caliber before they come. Others discover in freshman week and other devices of college life an impulse sufficient to carry them through the period of reconstruction.

At the same time, undergraduates of to-day, in common with their parents and with society in the broad, feel little sense of social obligation or of duty. Money has always come easily; what do they owe to the world? The philosophy of doing just enough to get by comfortably seems to have pervaded most of society. It is the echo of an industrial age where workmen are more interested in quitting time and pay day than in doing high grade, honest work; where employers are more interested in large returns than in the welfare of those they employ. Students want to know just how many chapel cuts they may have; just how often they may be absent from class without losing credit; sometimes they seem satisfied with a

low mark—or rather, they want the highest grades with the smallest amount of work.

That this condition seems inherent is shown at the University of Wisconsin. An “Experimental College” has been in operation there with a homogeneous group of one hundred and twenty freshmen and a carefully selected faculty. The principal duty of teachers was to “live with their students” and to inspire them by contact and example with the highest ideals of educational procedure. Toward the close of the first half year the chairman of the college, Dr. Alexander Meiklejohn, reported:

Although no regulations governing the daily regime of the students—attendance at meetings, etc.—have so far been adopted, it is clear that a few must be set up.⁵

Some of us do not like to see the R. O. T. C. carry the military ideal to the Christian college campus, and yet there is something in the military ideal that colleges need—the sense of duty which must be performed whatever the cost; a feeling that obedience, prompt and efficient and wholehearted, must be rendered; a conviction which the Apostle tried to implant in early Christians when he told them to “endure hardness like good soldiers of Jesus Christ.”

College life as now experienced is not training students to do the hard things in life. We permit half of them to fail in trigonometry, forty percent in chemistry, a good many in history, although we know, absolutely *know*, that nearly every student in the college has the mental grasp to carry every course with credit. It all goes back to what is just said above: that students, thrown upon their own resources, given freedom to budget their own time, largely to do as they will, given opportunity to offer excuses for failure, given tasks usually far below their intelligent

⁵ University of Wisconsin Press Bulletin, Jan. 25, 1928.

capacity, are permitted to waste precious opportunities which will never return.

And yet, on this side, we would not have it otherwise. The Christian college must never become a military school. Freedom must be the keynote in every realm. But it must be a freedom under self-constraint, a freedom because of which the student will feel he must do his best, a freedom which will cause him to say, if other things fail, "They have trusted me; I must make good." This whole thought is developed in Chapter VIII, which is entitled "Teaching Religion through Freedom under Responsibility."

Young people enter college from mixed motives. They want "to become educated," for that is the proper thing to do. A college education for every member of the middle and upper classes—this has become the great American tradition. And young people from the submerged classes are constantly struggling through to join them.

Dean Otis E. Randall of Brown University has drawn the contrast we have tried to make in his report to President Faunce:

It is noticeable that quite a number of the youth who apply for admission now come from lowly homes where they have grown up in the midst of influences which are not cultural. The youth who is reared in the home of luxury and culture knows little of the sacrifices and sufferings to which those who are less fortunate than himself are accustomed. He sees no immediate necessity for any particular effort on his part to provide for future needs. He has all he wants and that is enough. It is quite natural for him to look lightly upon an opportunity to go to college, and if he goes it will not be because he has any great desire for the education but because he wishes to do what the other boys of his standing are doing. The result is that many boys of this type, springing from excellent stock, reared in a cultural atmosphere, and admirably fitted by nature and training to make a great success in college, simply rest on their oars and throw away their opportu-

nities. On the other hand, the boy who has suffered from the sacrifices which he has been obliged to make in the home of lowly surroundings wakes up early to the fact that if he is ever to make any advance in the world, he must find some way out of his present surroundings. He is quickly convinced that the most direct and effective channel is through a college education. He has thousands of examples to which he may refer, and so he makes a definite determination to go to college, cost what it will. He is the boy who will work in college for he learned how before he came.*

An education helps one gain a comfortable living. Do not all the more prosperous business and professional men have degrees? is the thought of many entering students. College is a happy place to spend four years; nothing to do at home; too young to go to work! is the thought of more.

Most entering freshmen, of course, have higher ideals than this. Nearly a tenth of them want to become professional Christian workers. Whatever their goal, most of them are ambitious, they want to make something out of life, they seek culture, they feel the urge to service, and want to prepare themselves to undertake their part in making this a better world. Young people are the idealists of every age. They have not yet "failed in life." They have not attained an outlook that would make them pessimistic, or self-satisfied supporters of the *status quo*.

These young people go to college with high ideals, as religious as the run of young people are religious, and then—they awake. Something happens to religion during college days which is the concern of every religiously minded person who knows the facts.

Responsibility for this situation rests upon previous

* From Bulletin of Brown University, November, 1927, Report of the President to the Corporation, page 22.

religious training. It rests also upon inadequate bases of self-control developed in the homes from which students come. It falls heavily on the educational system, beginning with the primary years, and continuing, unfortunately, through the college course. Perhaps Professor O'Shea is correct:

It may be—students of educational procedure quite generally believe—that methods of teaching in vogue in high school and college have largely failed to give the student such a grasp of the subjects he has pursued that he actually employs them in solving the problems of daily life after he quits school or college.⁷

We mention here, as illustrative of a wide range of student problems, three areas of pre-college life which seriously embarrass administrators who seek to develop character and religious values in students:

First, the whole system of grading has been at fault, rather than the student who plays the game against the teacher who grades. Giving children so much pay for so much work has never proved a great success in family life. How can it develop other than egoistic, self-seeking qualities in any area of education? Most parents are now coming to see that the little girl should not be paid for washing the dishes or dusting the chairs: she should be led to participate in a wholesome family coöperative life, in which one works for all and all work for one. The college system of so much credit for so much study has likewise never worked, and never will—especially in view of an examination system in which success is so largely a matter of accident. Far better a college community in which, under the influence of inspiring teachers, each does his best because he wants to, and knows he should. Whatever the reason,

⁷ University of Wisconsin News Bulletin.

part of the responsibility certainly rests upon the grading and examination systems. College life does not develop the imperative sense of social duty we wish it might develop in a great many undergraduates. The system of grading in college merely continues the tradition and practice of pre-college days. Although it would be difficult, the college could break this tradition if it would.

Second, pre-college work has not been hard work. College work is more difficult. There is keen competition for time, and in competition, religion suffers. College education is energetic business for many students, and it is pushed hard. Part of the struggle between teachers and students to get work done is undoubtedly due to the fact that students are pushed harder than they ever were pushed before. This is true of high school; it is more true of college. The student thinks he is the busiest person in the world. If he has come up with a desire to obtain a particular training for a particular profession, he finds that it takes time and effort to obtain this training. If he has not yet decided what to do, if he is just marking time, he discovers that curricular programs and extra-curricular activities of social life, athletic interests, and other attractions so occupy his time that little is left.

Class work and study are required. Social interests and athletics are pushed. Church attendance and religious interests are neither required nor pushed, and therefore are likely to be neglected. Of course, religion in college must continue to be voluntary in most of its aspects. But to maintain it on that level, which usually means on a level of competition with other non-required interests, while at the same time other vital affairs of life are placed on the level of requirement, places a severe burden on religion. The fact that no particular place was made for religious

instruction in elementary and high school education has already caused students, in frequent instances, to develop an anti-educational attitude toward it.*

The fact that no particular place is made for religion in the college program leads the student to give it little attention. Unless he is particularly religious, his observance of religious habits, his persistence in religious outlooks, tends to weaken, or to drop out by default. That students have done as well in this realm as they have is cause for rejoicing, when one considers the handicaps under which religion is so frequently placed, even in the Christian college. What is everyone's business tends to become no one's business, and religion suffers.

Third, pre-college education has not been entirely successful in training students to think. Failure to think is not, of course, peculiar to students. It is the crime of the age. Newspaper and magazine writers cultivate a style which makes it difficult to stop reading when the process is once begun. Entertainment comes through this light reading, as well as through the motion picture with its appeal almost exclusively to the easiest means of getting ideas across. In all walks of life people reject that which requires thought, unless it is associated with economic gain. Most education, up to the college level, has come through unreflective absorption. Can we blame students for revealing in their conduct and in their educational processes that which is characteristic of the age? And yet, no college student can become truly educated, in religion, or in any other field, without first taking serious thought. President Bernard I. Bell of St. Stephen's College shows, in a recent issue of the *Atlantic Monthly*, how thought itself, when acquired merely as mastery of facts, is inadequate for the present age:

* See the thoughtful article by President William O. Thompson, "The Challenge of Christian Education," in *The Westminster Leader*, October, 1927.

We are not at the moment, in our institutions of learning, paying much attention to explaining anything. We are thus helping to foster generally the absurd notion that people who can do things, or who know facts, are thereby made capable of molding thought and directing social policies.

Worse, perhaps, than lack of thought is lack of meditation. In the hurry of college life students seldom take a half hour to sit quietly and meditate on some problem or situation until they make the spirit of it their own. The most active of the apostles exhorted his followers to "meditate on these things." In the spiritual side of student life, especially, is loss suffered for want of this quiet contemplation of higher values. It is necessary, at times, to be alone with God.

It may be that in this presentation of some of the backgrounds with which young men and women enter college the author has been too lenient on the Christian homes and churches from which students come, institutions which should, without a doubt, lay foundations upon which college youth could build. They are not so effective as they should be, that is certain, especially when we consider the implications of the educational outlooks and habits children now receive there, but the Christian home and the Christian church are still the bulwark of American civilization, the source of most of the religious and moral values that youth achieves.

In the discussions above we did not mention the liquor problem, nor the tendency on the part of a few students to indulge in illicit sex practices. It is the opinion of many workers with students that there is relatively little drinking among them, except on the part of a few "old grads" on homecoming day, or under special temptations when away from college; and that sex immorality is rare.*

* See "The Present Moral Situation in the Universities," in *Christian Education*, December, 1927, page 198ff.

We have only touched upon the problem of unformed study habits, and have not called attention to college student cheating. The author has conversed quietly with a wide number of high school students and teachers, and has become convinced that the root of these unwholesome practices is well nourished before students enter college. The problem in that institution is not so much to prevent habit formation in these areas as it is to cure unwholesome habits that are already formed.

Without saying much about what "might have been," educators will do well to accept quietly what they have, and strive to make the next generation of Christian homes and of Christian church members more educationally effective than the present. The situation is as it is. The problem before the college, in view of these facts, is how to conserve the values of the old, while adding those which are new. And the answer is, only through love, and sympathy, and endless tact. The problem will be difficult enough then. Dr. Charles W. Gilkey has outlined it in challenging form:¹⁰

President Burton of the University of Chicago remarked to his students and friends that probably no generation in human history has ever had to readjust its thinking to so many facts from so many different quarters in so short a space of time as have the men and women who have been alive during the last half century, and have tried to keep in touch with what mankind is finding out. Not simply the natural sciences which have so vastly extended and so rapidly altered our conception of the physical universe about us and of the history of life upon this planet—but hardly less the social sciences, with their new knowledge of human origins, history, literature, and interactions, have carried the intellectual life of mankind to a new level within our own lifetime. On that new level the best thinking of our own generation must be done; . . . The new physics, the

¹⁰ In *Jesus and Our Generation* (University of Chicago Press, 1927).

new historical method, the new sociology, the new comparative religion, and now, not least, the new psychology, have poured upon us a mingled flood of facts, probabilities and possibilities that have swept us inexorably into one of the most rapid and confused periods of intellectual transition in all human experience. Just where, when or how we shall come out no thoughtful man can foresee. Now there is no group or class among us on whom these influences and perplexities fall with such sudden and tremendous force as upon serious minded students of college age and grade.

If the spirit of the Christian college reflects God in the faces of its teachers, if every subject is taught for its spiritual worth, not merely because it prepares the student to make a living or because the standardizing agencies demand it or because teachers must earn a livelihood, if the development of student personality becomes the principal and only aim of the institution, if the cool administrator is also a loving father to his teachers and students and the sympathetic friend of all—in such an institution the student's faith is secure, the transition from old to new is guaranteed. The student needs a friend—Fosdick was right—a friend in whom he can confide, to whom he can unburden himself of his doubts, his problems, his sins; a friend by whom he will be heard sympathetically, advised sanely, forgiven, if you will, and helped to a better, a more intellectually and spiritually sound, plane of living.

On the side of causation the whole problem goes back to parents and the home life, to churches and the religious life, to schools and the educational life, in pre-college days. Constructive ideals were not implanted then. Responsibility for discovering a remedy rests upon the faculty of the institution where students go. For *some* teachers are able to release these higher values in the students who attend. We must discover how and why.

CHAPTER IV

INSTITUTIONAL FACTORS WHICH HINDER ACHIEVEMENT

THERE is not a president, not a faculty, but is struggling with educational trends and forces too great to master. There is, first of all, the struggle to define objectives, educational and religious, and the results are baffling. While we know from experience a great deal about religion and character, we do not know with sufficient exactness just what they involve, nor do we know with certainty how they may be developed in youth. There is, secondly, the effort to standardize college education, made necessary to some extent by student migrations from one institution to another, and made still more necessary by the entrance requirements set up by institutions of higher learning. From standardization has come much of good, but also grave evils which educators do not yet know how to control. Then there is the rapidly developing world of science and of expanding knowledge in the arts, which make constantly greater and greater demands upon the curriculum. The conflict between scientific and unscientific attitudes in religion is responsible for the exceedingly unfortunate fundamentalist-modernist controversy which is even now shaking some Christian colleges to their foundations. Churches located near the campus have not succeeded in caring for the large numbers of growing students—they have lacked both message and technique for their task. Professors educated highly in different narrow specialties, but unacquainted with teaching techniques and not comprehending

the tasks of the college as a whole, have been unable to coöperate wholesomely in meeting the challenge.

As a result of these and other factors within the institution itself, maladjustments of many varieties have occurred, including serious crises in the life of the spirit. In some institutions these factors have been overwhelming. In others they have been partially met, and the resulting damage to student life and thought has not been so great.

Educational Objectives Inadequately Defined

The present generation is inclined to discover sanctions for morality and controls for conduct outside the realm of organized religion. We no longer feel bound by the authority of the Bible—at least most people, fundamentalist and modernist alike, act as they would if the authority of the Bible were of very slight concern. We no longer want to bind ourselves by what tradition says is right. The authority of the fathers no longer restrains. Youth especially reserves the right to experiment, and after having experimented it is sometimes too late to save the broken bodies or the shattered ideals. Youth and age alike find it difficult, in these days of changing standards, to define clearly the ultimate ends to be sought through the educational process.

Americans have only partially accepted the contention of the church that morality and religion go hand in hand. We are in the midst of a period when men are confused as to what is right; when the only accepted authority is the human conscience, and conscience is struggling with standards which change so rapidly that there is not even an accepted moral code, let alone an authority behind the code. We need, we profoundly need, a stabilizing, generally acceptable philosophy of life, in terms of which may develop the educational objectives of Christian schools—and there is no anticipation that such a philosophy is ready to emerge.

The lack of an adequate philosophy of life is particularly disconcerting in the field of educational interests. Modern higher education is itself drifting with this tide, and has very little power to guide itself or society. The uncertainty of the situation, the general state of questioning and of doubt, seems to have attacked all people, including students, their parents, and their instructors.

We are in the midst of a momentous scientific advance. We have discovered laws governing many material things; we are searching for other laws to help us further to understand. It is altogether likely that scientific discoveries to come in the near future will still more profoundly revolutionize the processes of living, and thereby create new problems of social and individual control. Furthermore, it is only natural that this spirit of search and of research should be applied to the realm of mind and of spirit, and therefore psychology in its many aspects is peculiarly active. We are seeking to discover, and it is entirely proper that we should.

A considerable part of our difficulty lies in the fact that we have discovered so many contradictory things concerning personality and character, and have failed to follow out the more promising leads into fruitful experimentation. As a result, modern education in the Christian college is thoroughly bewildered. The guides are not exactly blind, they simply see askew, not knowing quite what they would like to accomplish with their students. The danger becomes acute in those institutions where each teacher, failing to catch the vision of the educational whole, teaches his little subject as if it were the whole, organizing his departmental clubs and developing his student interests without any fundamental consideration of the total experience which the student should acquire. There is little coördination of effort designed to attain those broader objectives for which the college stands, but which are so poorly defined.

College authorities, in common with other leaders of

youth, need to see things in the large and to come to conclusions concerning them. While remaining open minded to further discoveries of truth in the areas of college objectives, while continuing to experiment in methods and materials of education, they need to lay hold on a present standard and say to themselves and their students, "This we believe; this will be the foundation of our teaching, the basis from which we shall project our search, until God shows us differently."

Relatively few college teachers have acquired an outlook which makes of life a great adventure in the discovery, the application, the living of truth. Still fewer have learned that a vital educational process implies that students and instructors shall together join in the quest. This, after all, is the secret of educational success for the Christian college. It is through a process of this kind that objectives will emerge. The college must become a spiritual household in which every member contributes to the spiritual growth of all.

Religious Objectives Inadequately Defined

The teaching of religion, particularly, is in confusion. All Christian educators feel that it is necessary in education, that every student and every teacher should be religious, but they do not know with certainty just what is involved in being religious, nor how to coöperate with students in the development of the qualities desired.

Religion is so intimately bound up with a number of things, all of which have value, and are being sought as objectives in varying, but confusing, measure. Is religion knowledge of the Bible? Is it the development of habits such as prayer and going to church? Is it a system of doctrines which one may learn and believe? Or an attitude toward life, in the light of which one "lives, moves, and has his being"? Is it social attitude or personal aspiration for God? Is religion a matter of the intellect espe-

cially, something which can be learned as the German language is learned? Or is it primarily of the emotions, involving particularly such sentiments as love and reverence? Or does it refer to the volitional aspects of life, wherein one may find a control for conduct and an incentive for serving his fellow men and living a righteous life? Is it culture or technique? A "deposit" or a "seed"? Or a seeking for divine help?

May religion be taught by direct methods, or must it be acquired by indirect means? May it properly be an immediate objective of the teacher, or should the teacher seek other educational ends in confidence that religion will develop in the process? Are religion and good character inherently one? If not, what is the difference? Are church colleges to be satisfied in developing "religion" in students, or do they want particularly to develop the *Christian* religion? And is the Christian religion something to be learned and accepted, or is it to be studied, weighed, evaluated by the student in terms of his own thinking and in the light of modern life? Are faith and salvation personal achievements, or the free gift of God?

These are questions which bother college educators, and which confuse the issues. Until they have been answered, at least by definition, the teaching of religion in Christian colleges will remain in confusion. At present they are rooted in a series of antitheses which confuse the issues involved. We shall not attempt a definition of religion in formal terms—nobody would accept it if we did. But we shall attempt to throw some of the antitheses into relief:

First, religion as general culture, or as personal faith. Religion may be considered, in certain aspects, as general culture, without which no person would be educated, and which, therefore, may be required in the curriculum without offense to the conscience. One would study Christianity somewhat as he would Buddhism, academically, appreciatively, culturally. But religion may also be con-

sidered as worship, as relation with God, as participation in a movement, as personal belief and adherence to a philosophy, and this, though highly to be desired, may not be required of anyone.

The Christian college should desire that every student become acquainted with the historical facts upon which the Christian religion rests, and may require the study of the Bible and of religion with this in view. It should desire even more that every student become an earnest Christian and participate wholeheartedly in the activities of the religious life—but this it may not require.

We recognize here, of course, that the atmosphere of a Christian college will be charged with values that are inherently worship values. Reverence in the face of expanding truth, appreciation of values, the emotional tone which may so easily color many classroom and other experiences of college life, are essentially worship experiences which the college may consciously cultivate, and to which all students may be subjected. Formulated, however, in terms of a philosophy of life, a creed, a conscious attitude of worship, they may not be required of any student.

Second, religion as culture and faith, or as training for leadership. The cultural ideal of the institution as an agent of the Christian movement and of the Christian church is that every student shall be so educated that he may take his place in society as a socially minded participant. He is to develop the qualities of a Christian gentleman, and be prepared to serve the community. This is the cultural objective toward which wise educators move. It does not occur to many college administrators, however, that these high ideals, these socially motivated proclivities, should eventuate in definite leadership within the Christian organization. This leadership needs both to be intelligent and cultured in a general way, and as well to have specific information and the ability to work according to an accepted but growing technique. And this is voca-

tional—or avocational—training, which students will probably never acquire unless the curriculum of the Christian college provides it.

To make the difference concrete: When a college president wants to have a broken watch repaired, he does not summon a cultured graduate with an A.B. degree and request that he repair the watch. He summons a watch-maker. Yet the same president will send his little children to the church school to be instructed in matters of religion by cultured young men and women—graduates, perhaps, of his own college—who know less about the delicate, growing mechanism of a child's expanding spiritual nature than the ordinary college graduate knows about repairing a broken watch.

The antithesis is clear. Christian college graduates may be expected to be intelligent citizens, socially motivated. Why may they not be expected to be equally intelligent in the specific field of developing moral and spiritual values in others, for instance in the little ones we may expect that God will give them, and in the children of others in the church school? And this, whether the graduate is to become a professional religious educator or to participate in this service as an intelligent layman.

Third, religion as one aspect of life, or as an aspect of all life. There are aspects of religion which may be mastered like a series of French verbs in a memory exercise, and which have just as little relation to life. There are other aspects whose mastery involves intellectual processes akin to those employed in resolving philosophical dilemmas. But only certain phases of religion are matters of memory or of intellectual comprehension. They are in error who insist that religion *must* be "taught." On the other hand, religion is not a disease which can be "caught" like small-pox or measles, and which should be taken as lightly as possible. Constantine was mistaken—as are people who follow his system to-day.

Many Christian ministers in college situations seem to believe that religion is a particularized thing which must be "caught." They seek to spread the "germ" by every means in the path of the unwary student, hoping that he may be converted and become a religious person. At the other extreme, many Christian educators seem to believe that religion must be "taught" and "learned," and their efforts all point toward an intellectualistic approach. "Convince the reason and you catch the man," would be their defense.

Jesus defined these things clearly in case studies. The Pharisee, who followed the intellectualistic approach, and spent much of his time in earnest study, missed religion when he missed the rest of life. The rich young ruler, who was "converted," who had "caught" religion if anyone ever had, and who apparently experienced all the emotional warmth of youth in the ardor of his love for Jesus, did not satisfy Jesus. Judas, apparently called to be an apostle, a man who lived for months under the most stimulating spiritual conditions, did not have religion. But Martha and John and Peter, who made of religion a life, who studied with Jesus and learned religion that way, who lived with Jesus and learned religion that way, who served with Jesus and learned religion that way, who exhibited the fruits of religion in a life of loyal activity—these people convinced Jesus that they were profoundly religious.

Religion is not merely one aspect of life. It is an outlook, an attitude which colors one's entire thought and activity. The Christian religion is a particular outlook, a type of life, based fundamentally on the Christian's contacts with Jesus. The believer maintains this intimate, personal contact with Jesus, and with him as Savior and comrade, sets out to accomplish certain things in his own life and in the lives of others.

The teaching of religion in a Christian college involves, therefore, several things. There is religion as content and

knowledge, aspects which require direct teaching and an intellectual approach. The Christian needs to *know*, through study, a number of facts, and he needs to unite these into a knowledge whole. We do not say college students should be *forced* to take courses designed to impart this knowledge. We simply affirm that they need the information.

There is religion also as experience, conviction, and outlook; religion as relationship with Jesus and with God; religion as truth and discovery; religion as participation in an ongoing movement; religion as habit and skill, as conduct control, as mastery of self, as service for others. All these other aspects of religion can better be acquired through service rendered, through life lived, than by direct intellectual approach. And yet, the effectiveness of this Christian service depends in a very real measure upon a knowledge of many pertinent facts.

Fourth, religion as merely acquirement of facts, or as discovery of solutions. A corollary of these considerations appears in an antithesis uncovered usually in the classroom approach. May religion be taught and learned effectively, even in its intellectual aspects, when the learning process is based upon the assumption that the teacher has in his notes and books a certain fund of information which he expects the students to master; and when that student is considered to have done the best work who has acquired the best grasp of the prescribed facts?

We assume, for purposes of argument, that the information involved is pertinent, and such as the student should acquire. Granted this, however, would not better results be secured if the student were led to formulate for himself the problems which are bothering him and his fellow-students, and then seek to discover solutions for these problems in his study of religion? Why not both? Facts as instruments for the solution of problems? The antithesis is, therefore, between religion as pre-eminently the

acquirement of a given body of factual material, and religion as discovery of solutions through contact with facts—a course of study predigested, or a course vitally new.

Fifth, religion as a deposit of faith, or as free search for truth. This problem is perhaps more vital for the permanence of Christianity than any of the preceding four. The historic attitude of the churches toward Christianity is that it is “true,” an assumption which, at least in part, is based upon fact. There is an element in the Christian religion which is universally and unchangeably true. But this element of truth is in the realm of personality and of principle, rather than in that of particular application or practice. There are many other elements, perfectly “true” at a given stage of the church’s development, which are outgrown or modified for succeeding stages. Christian institutions, methods of worship, formulations of creed and statements of doctrine, particular church practices and educational procedures, attitudes toward the Bible and toward scientific truth—these necessarily change. They have changed in every generation. They are changing more rapidly now than ever before. Note, for instance, the tremendous modifications of method in developing the religious life involved in the newer conception that “religion is God’s *education* of man.” Stability, it is true, is highly to be desired, but stability in the church, within recent years, has been purchased at too high a price.

Shall the Christian college teach historic Christianity as statically true, a movement to be accepted as it exists to-day in all its points of view, or should it teach historic religion as a record of developing experience? Shall it welcome questions and criticisms when frankly and sincerely raised by members of the student body? Educators say they welcome an investigative attitude of mind, but many of them seem particularly happy when that attitude results in acceptance of the *status quo*. Are they equally content

when the process results in a profound conviction that modern Christianity contains many accretions, many interpretations, which it were better without? For instance, Jesus taught certain things about wealth and about war which the church has never seen fit to practice. Shall we welcome the return of students to the frank teaching of Jesus in these regards?

Sixth, character or religion? Religion or Christianity? A book could be written on what we do not know about the development of religion and of character in students at college. In the first place, we do not wholly know what the constituent elements of character are. Not knowing these, we do not yet clearly know what methods to use to develop character. In the second place, we do not clearly know what religion is, and therefore we do not with certainty know how to develop religion in human life. In the third place, while experience has taught us much, we do not know completely how character is related to religion, and as a result our objectives are uncertainly defined. In the fourth place, we have not distinguished between Christianity and religion. Some Christian educators seek one, and some the other.

The difficulty does not lie in the fact that we are trying to define values which may not be defined, for, in our present mood, nothing is too sacred for examination. Nor should it be. Civilization is now beyond the stage when naïve assumptions of faith can atone for lack of knowledge. As far as possible we must seek to discover these underlying elements, analyze them to the last point, find how they are composed and decomposed, limit areas of investigation with proper definitions, and then apply such solutions to the facts and problems discovered as will help us make a better society composed of better individuals.

Nor does the difficulty lie in lack of effort. Significant studies have been made in the areas of student religious and character values, and other studies are in progress.

This past year a number of new volumes have appeared on various phases of the problem. The author has reviewed no fewer than a score of them. An increasing flood of literature is appearing, in book form and in periodical, on character development in the school, in the home, in the church, in the college, by one means and by another. Increasing attention is being given to data assembled through objectively controlled, scientific procedures. This material certainly points to an increased emphasis on the subject. Nowhere, however, has there appeared a satisfactory, generally acceptable definition of religion, of character, of Christianity, or of the relationships existing among these three values about which we speak and worry so much. It is undoubtedly true that this confusion is what we might normally expect in so new and complex a field, but sometimes it seems that the more we discover the less we know. Each author makes his own definition, and writes from his own angle of approach.

On the other hand, while nobody knows just what character and religion are, nor how they are being developed in student life, and while it is said by persons who apparently think they know that higher education is failing particularly at this point, it is true that *we do know*, in broad, unscientific measure, what religion is, because we have experienced it as fellowship with God and as motivation in life; we do know what good character is, because we have seen it in others and we try to build it in ourselves; we do know that religion and character are intimately related, that a religious man must be one of good character, and that one who possesses a good character is very likely to have established a religious outlook on life; and we do know emphatically that while not all religious persons are Christians, yet all Christians are religious persons, if their lives conform to the patterns supplied by Jesus. And we know that, although we may not as yet be able to analyze the qualities with accuracy, certain college teachers are

capable of developing good character in their students. More important still, we can, with reasonable accuracy, pick out teachers who do bring about these desirable results. Very often we find them in Christian colleges.

Influence of Standardizing Agencies

Christian colleges have been influenced toward a standardization of their outlooks and practices in three separate ways: *first*, they have followed university leadership; *second*, they have employed teachers trained under university influences and imbued with university ideals; *and third*, they have created standardizing agencies which have become their masters. The effect of these influences in just one particular is explained by Professor Coe: ¹

One element in the situation is, of course, the increasing difficulty of meeting the educational standards of state institutions. Into new courses, new buildings, and new laboratory equipment, money and thought have been forced to go. Religion has had no like force that it could bring to bear upon administrators. Hence it has tended to become, as far as administration is concerned, an appendage of education, or an accompaniment of it, and not a too expensive one.

Whenever the university has added new courses or departments, the college has felt the impulse to do the same. Competition has been keen. When the universities developed certain outlooks toward the teaching of religion and followed tendencies to secularization, colleges did the same. When the universities adopted certain attitudes toward standardization and set requirements for entrance and for graduation, the colleges followed in the beaten paths. Perhaps it would be more accurate to say that colleges and universities have coöperated in the formation of

¹ Coe, George A., *A Social Theory of Religious Education*, page 268 (Scribner's, 1917).

these standards, initiative being taken by the stronger units. Especially is the influence of graduate universities seen in those situations where college students might plan to undertake graduate work in a given institution. A.B. degrees had to be standardized, of course, and colleges had to teach those courses which universities would accept, and to adopt standards which would make their courses equivalent.

In a second area Christian colleges have accepted university influence: universities have educated their teachers. After studying three or four years at a graduate school, and becoming thoroughly acquainted with university methods and ideals, men and women go out to church colleges to teach. As a result of their own education, they have elevated college standards to a remarkable degree, and have succeeded in imparting to college atmosphere something of that scholarly attitude toward the search for truth which has made the universities such a potent influence in contemporary life. In large part this emphasis has been wholesome; to some degree it has tended to become merely academic, lacking in the spiritual warmth college education needs.

Standardizing agencies have exercised a profound influence upon Christian colleges. There lies before the writer a letter from a president urging four reasons why students should be encouraged to attend his school: "First, Blank College has the highest scholastic standing; A member of the North Central Association of Colleges; A member of the Association of American Colleges; On the approved list of the Association of American Universities. . . ." This institution is dominated scholastically by these associations, it teaches what they demand in the way they demand it, and conforms to the patterns they set.

These great standardizing agencies have done much good by building up the financial and scholastic standing of Christian schools. They have done inestimable harm in

their failure (perhaps inevitable) to recognize and to demand other things than financial endowments, doctors of philosophy, books in the library, and teaching in determined fields. They have failed, for example, to recognize that the principal output of a college, and its far more important output, is not trained minds, but disciplined lives, graduates of character who will be honest and wholesome and constructive in their later lives. Far more worthwhile, from the standpoint of the Christian movement, is an unrecognized institution capable of producing earnest Christian men and women, than one fully accredited which produces trained mathematicians or historians whose hold is weak on the moral verities and the things of the spirit. These imponderable, unmeasurable elements are the things that make college life worth while.

It is significant that the Association of American Colleges and the Association of American Universities have now a commission to study the problem of enlistment and training of college teachers. The work of the National Council of Religion in Higher Education, which seeks to discover and train young men with fine personalities and scholarly outlooks as teachers of religion, promises to be especially fruitful, as does the projected survey of the Religious Education Association to discover what qualities in college teachers make for their greatest success in developing student character.

Because of controversies in the field, and because of the general tendency to secularization in the universities, Christian colleges have been increasingly unable and unwilling to place emphasis upon the teaching of religion. They have insisted on other subjects, and this emphasis has given the semblance of worth. But whether this be the whole reason, or only a part of it, departments of languages, of mathematics, of philosophy and of science have been strengthened, and their courses required and stiffened; while courses in religion, in the Bible, in religious educa-

tion have frequently been smothered, unsupported, sometimes eliminated, or taught from an antiquated standpoint—and these courses are not required. We make this broad statement in full knowledge of many exceptions. Only one communion, the Disciples, has succeeded in founding chairs in religious education in all its standard colleges. In other groups, and in certain of the Disciples' colleges, student and faculty attitudes toward religion and religious education are such that only a small fraction of the total student body take courses in the department.

Some universities will grant only a minimum of credit for undergraduate work done in religious subjects, because much of it "is not academically sound." Therefore, students, otherwise willing and eager to study religion, are discouraged or prevented from doing so. Certainly they have every incentive to study in those departments which have greater prestige, which offer the most credit, and who can blame them if they do?

Faculty advisers, even in some Christian colleges, do not encourage students to take courses which would lead to the acquirement of religious concepts. A thorough investigation made in a large denominational college recently revealed the startling fact that only twenty percent of the students, ninety percent of whom came from Christian homes, had ever taken or were planning to take courses in the department of religion. The other eighty percent of the students had not taken, and indicated that they were not planning to take, any such courses during their college years.

In these ways the influence of the freer universities and the domination of the standardizing agencies, combined, perhaps, with other influences, hinder Christian colleges from carrying through to fruition those fundamental Christian principles upon which they were founded. The picture is painted in dark colors. We recognize that it is by no means a "universal negative," however, and elsewhere

we show influences which operate in some colleges to produce a happier result.

"Integrity" of the A.B. Degree

College administrators, in institutions supported by church funds, have sometimes been more concerned over the "integrity of the A.B. degree" which the institution issues, than the integrity of the students who earn the degree. The writer has in mind several such prominent schools.² In calling attention to what follows we would not, for a moment, suggest weakening the degree. If anything, scholastic requirements should be raised. In protecting the degree, however, certain false emphases have followed, to which attention should be called.

Perhaps the *first sin* to be mentioned should be the fact that administrators are caught sometimes in a vicious circle: they have to produce intellectual values on one side; the pressure to produce character and religious values is not always so great on the other side; therefore the emphasis is placed on the intellectual integrity of the degree.³ President Burton of the University of Chicago felt obliged to defend the other point of view:

Any definition of the function of the college in purely intellectual terms, however broad and inclusive, or however rigid and exacting, is fatally false by defect. Unless to whatever it does for the student by enlarging his horizon and by sharpening his power of intellect it also does its best to see that he acquires sound principles and right habits of action, it has failed at a point where failure is fatally serious.⁴

² For an argument against *mere* scholarship as a basis for admitting students, see Bulletin of Brown University, Report of the President, 1927, pages 21-22.

³ See Coe, George A., *A Social Theory of Religious Education*, page 268 (Scribner's, 1917).

⁴ Burton, E. D., *Education in a Democratic World*, page 64 (U. of Chicago Press, 1927).

Conversation with college presidents will, however, reveal two interesting things: *first*, many of them *actually believe* that the principal ingredients in character are derived from the high scholastic standards of the institution, standards with their present curricular emphases; and *second*, the tone of the college is very largely a response to the president's emphasis. In large measure, the administration is responsible for attitudes which prevail. In insisting on values in scholarship, values which in themselves are highly to be desired, they have sometimes left undone the greater things in the realm of character formation. They have been unable to carry through both emphases together.

A *second sin* committed for the sake of protecting the "integrity of the A.B. degree," and against the teaching of courses in religious education particularly, is the charge that these courses are of a vocational or practical nature, and not distinctly cultural. A college course is not vocational in nature, the authorities say, the A.B. is not a professional degree, therefore vocational courses, even in religious matters, should not be offered. The error in this concept is threefold:

First, the A.B. is a professional degree for most students who attend college. It is the only degree they will ever obtain, and it leads directly to the door of whatever profession they will follow—business, or housekeeping, or the ministry, or farming, or teaching. College catalogues increasingly recognize this fact. Duke University, for instance, announces:

The requirements for the degree of bachelor of arts are designed to give students such training in certain fundamental subjects as is essential for intelligent, educated citizens, and at the same time to provide for them the opportunity for as wide an election as possible of courses of

study interesting and practically helpful to them because congenial to vocations they plan later to pursue.⁵

Most students stop before they receive the college degree; very few go beyond it. Under the influence of competition from state normal schools, most colleges have deliberately organized courses leading to certification of professional high school teachers. Under pressure of competition for students, some of them have organized courses in business administration and in home economics. Yet these same colleges may hesitate to teach religious education, or to dignify it with more than the most inadequate recognition, under the assumption that this is a "professional subject" not entitled to credit for the degree.

In like manner, those who follow this concept fail to admit that the senior year, and to some extent the junior year, during which the student takes courses called *pre-professional*, are really the first and second years of professional training for the law, medicine, engineering, or other profession the student may later follow.

Second, courses in religion and in religious education, even when offered with some thought of their practical value in a professional or an avocational sense, are distinctively cultural. In the broader educational sphere Professor Bode shows how this is true:

We used to know quite definitely what was meant by such terms as "cultural" and "practical." But now the things represented by these terms have been permitted to mix. We give the B.A. degree for work that is aimed more or less directly at a professional or vocational career. In the elementary school we make the three *R*'s cultural subjects by teaching them in such a way as to cultivate certain appreciations. For a long time now we have been moving toward the view that the practical and the cultural must

⁵ Catalogue, 1925-6, page 98.

be combined in something which we call social education.⁶

On the basis of relative values, Christian colleges should offer thoroughly good courses in religion, including Bible and religious education. This department should be so thoroughly organized that a student could offer a complete major in it, or a minor if he prefers, or certain elective courses if he takes both major and minor in other fields.

Which is of greater social value, of more worth to the churches whose members support the college, and to the student who attends: the imperfect acquaintance with some ancient or modern language acquired in one to three years study, or an appreciative understanding of the Christian religion and the most effective ways of organizing the church to propagate it? a knowledge of higher mathematics, which he will probably never use and will quickly forget, or an understanding of religion which will serve as an effective conduct control for his student and later life? the most elaborate knowledge of English literature, or the capacity to understand the spiritual life of his own children, and the ability to teach them purity of life? We are not arguing *against* other courses. We are simply trying to make clear relative values which are so uniformly obscured. It is vastly more important, as President Marsh of Boston University says, that one should know how to make his mind, temper, and nature do what he wants, than to know how to make steam and electricity obey his will. Considered in the light of relative values, there can be no choice between religious outlooks and any other courses—the “integrity of the A.B. degree” to the contrary notwithstanding. Religion is the most cultural subject in the curriculum.

⁶ Bode, B. A., *Modern Educational Theories*, page 29 (Macmillan, 1927).

Third, the concept of the A.B. as "cultural," rather than vocational, is misleading. We almost said "pernicious." It affirms, in effect, that work leading to a college degree which has little technical value for life work is cultural; that work leading to a profession is not cultural. If one may read the signs of the times, the idea of culture as an essential of every type of education, for any calling in life, is a fundamental demand of workers in every sphere. A gentleman must now be a worker; workers insist that they are gentlemen. The old English idea of admitting to higher education only those who were "gentlemen" and of reserving "culture" to them is past—in England as well as in the United States.

In early days curricular demands upon the college were simple. One standardized course would do for all students. One course would still do for all students if the aim were strictly "culture." The wide variety of subjects now offered and the elective groups from which to choose indicate more clearly than could anything else that the principal purpose is not culture alone, but culture bent toward preparation for a student's life work. Witness Dr. Burton:

So far as I know, however, this problem of the discovery of cultural values in occupational subjects and occupational values in cultural subjects has as yet been very imperfectly solved. . . . every college course ought to contain a large element of what we commonly call the cultural effect of education, broadening of horizon, sharpening of perception, training to think and to appreciate, and it ought also in the majority of cases, at least, materially to contribute to the student's preparation for his occupation.⁷

If the contention of the author is correct, that the principal life work of every Christian student, professional or lay, should be the application of the principles of Jesus

⁷ Burton, E. D., *Education in a Democratic World*, pages 64-5 (U. of Chicago Press, 1927).

to his own life and to the social order in which he may happen to work, then the very integrity of the cultural ideal demands that every such student leave the institution an educated Christian, intelligent in his faith, and capable of making that intelligence effective both inside and outside of the church.

A *third sin* committed in the effort to protect the "integrity of the A.B. degree" lies in the minimizing of the results sought through courses offered in religious education. It is, for example, beneath the dignity of a college to train church school teachers. Such training is not a fit subject to receive credit toward a degree. This inaccurate thought is based in two truths: *first*, church school teachers have usually been persons who are willing to serve but are not well educated. Very few of them are of college grade. College graduates, interestingly enough, are generally unwilling and unable to serve as church school teachers. Most such teachers could not be admitted even to the freshman year. A recent issue of the *Watchman-Examiner* describes the popular opinion concerning them :

The grade of teaching, in spite of the strenuous endeavors of leaders of religious education, remains at a low level in most schools. The teachers are saints, of course, but seldom scholars, or even thorough and well trained amateurs. Their ways in the classrooms are warm and kindly, but not keen and challenging. They are likely to be pious and earnest people of what is sometimes called "the prayer meeting type." They are good but not gifted. They are excellent in exhortation, but lacking in ability to instruct.

To think of courses carrying college credit for these unprepared teachers is preposterous.

Secondly, when one thinks of teacher training, he thinks in terms of the courses offered by the pastor of a church to his teachers in service, or to a group of poorly educated adults one hour a week for ten or twelve weeks. Even the

International Council's standard diploma course, which is based on perhaps the highest ideals yet established for this sort of work, is below the level of college credit courses. It is not designed with college trained people in mind. To think of this as material for college credit is out of the question, so educators feel. With these limitations in mind, and with these prejudices to combat, it is little wonder that courses in religious education have not been generally acceptable to many colleges. The "integrity of the A.B. degree" has rightly prevented it.

But this is not what we mean when we refer to religious education in a college curriculum. We mean to imply courses of study which are so constructed that they are academically on a par with courses in the department of education or sociology or history or literature. We mean courses which are just as thorough, which require just as much (or more) hard work—courses such as the advanced curriculum of the International Council has in mind. They are developed in such a way as to inspire college men and women with the desire to prepare themselves for a career of teaching or other leadership in the local church. And this type of work, we maintain, is not only exceedingly important, but is worthy of credit in the most exacting college course.

An Overloaded Curriculum

In these days, with the wide range of materials offered and the large numbers of students flocking to Christian colleges in search of an education that will prepare them for usefulness in any one of a thousand occupations, there has resulted an overloading of the curriculum, and the necessity of balancing between one course and another, in order to include in the various majors and minors those subjects that would make these units more rounded and wholesome.

Certain fundamental studies are usually required of all

students, regardless of the effectiveness or ineffectiveness of their previous training. For instance, after a student has studied English composition and English literature for four consecutive years in high school, he is required to cover the same ground in his college course. After he has studied three or four years of history in high school, he is required to cover the same ground, perhaps a little more intensively, in the college course. Perhaps colleges are correct in their implied assertion that students do not learn English and history in high school. Certainly those unhappy men and women in graduate schools who have to read and pass on masters' and doctors' dissertations know from experience that even the more intelligent college graduates do not know how to spell simple English words, do not know the simplest rules for correct punctuation, do not know the rudiments of effective English composition. The author has been an editor. He knows from experience the truth of the charge he makes! But this is, in part, beside the mark. Colleges still must, and do, cover the same ground the high school has attempted to cover, and graduate schools go over the same ground again.

In the field of religion the situation is apparently different. Students have had no training in religion or in the English Bible in high school. Few have had adequate training in church or at home. They are expected to be and to remain interested, earnest, intelligent Christians—but, in many church colleges, courses in religion are not encouraged, and even in institutions where they are required, only a fraction as much is required as in the case of English or history or foreign languages.⁸ Frequently, even in a Christian college, major and minor sequences are so arranged that students who desire to study religion in elective courses find difficulty in doing so. Electives are

⁸ Certain fallacies and antitheses upon which rest the confusion regarding required courses in religion have already been discussed in this chapter (pages 104ff.). A suggested curriculum is outlined in Chapter V.

not so planned. The situation is complicated. Pressure on the curriculum is great; but the Christian church whose members support the college has a right to expect better treatment at its hands.

It is not necessary to overload the curriculum to provide for every whim of students, or to follow university leadership, or to provide courses for ambitious teachers, and thereby to crowd out essential courses which are needed to fulfill the very objective for which the institution stands. The college has its own function, a religious one, which is distinctly not that of a university.

College administrators and faculties must recognize that students are entities, not partialities. Life as a whole demands a well rounded course of study, in which religion, for Christian youth especially, is an integral part. Further, administrators and instructors need to recognize the place of religion in the total life process, and should see to it that students secure religious values from their total college experience, in every course, with every instructor, through daily living in contact with people who embody the religious ideal in philosophy and in conduct. "The chief problem," said a professor of education recently, "is the establishment of right social attitudes and methods, backed up by right moral and religious values. And," he continues, "practically nothing intelligent is being done about it. Many blundering attempts are revealing tendencies, and that is about all. Indeed, the attitude of the management is generally negative." The vice president of a Christian university has just said to the author, "we recognize that large numbers of our students need to be helped through to firm footing in religion, and that something should be done, but we have not laid any plans to do it as yet."

*Conflict Between Scientific and Unscientific Attitudes
in Religion*

There is no conflict between science and religion. There

is a conflict between religious persons who desire to retain unscientific procedures in the interpretation of religion and other persons, religious or not, who maintain that scientific attitudes reveal the only true way to interpret all life, including religion. This type of conflict has always been with us, and very likely will always continue to perplex religiously minded people. Professor James Y. Simpson, in his first conference at Lakeside in 1927, showed how this is true:

Because the universe is a living and developing entity there will constantly arise new and richer scientific knowledge, deeper and more penetrating theological understandings, and these will continue to need readjustment to one another. The conflict between science and religion in a sense will never end, but it will in future always be a friendly wrestling of two great methods of knowledge, both serving a common quest of truth.

This recent conflict has engendered a disunity on the campus of some Christian colleges which has, perhaps, done more than any one other thing to prevent the Christian institution from completely fulfilling its mission. We do not blame the super-conservative brethren for their anxiety in the matter. It may be that an instructor in a prominent college which operates "under distinctly Christian auspices" was right when he recently said that a principal need is

a recognition that we are moving toward a naturalistic monism as the coming religion; that Christianity in many of its doctrinal and creedal values is already dead; that Christianity as a way of living can and must carry over into the new religion.

So many people within the church are saying the same thing, and so many people are blaming the college for the

condition they believe prevails, that possibly the more conservative brother does have just cause for alarm. The author believes the fear is groundless, that Christianity will continue to rest upon the historic fact of Jesus and his Lordship in the Christian life, that the Christian church and Christian society will take on a new lease of life and become the most potent means for guiding humanity in the upward path. He has faith in Jesus, faith in the Christian church, and faith in the future usefulness of the Christian college.

We are, however, approaching the end of the conflict between Christians who wish to follow the leadings of scientific thought and those who refuse to do so. At least the conflict is ending in that phase which has rested upon a discussion of verbal biblical infallibility in matters of scientific truth. People everywhere now recognize that the Bible does not teach science; that when its authors do speak of scientific phenomena and their causation their language conveys the thought of their day, ancient and pre-scientific, true according to their scientific concepts and hypotheses, but not universally true.

Christian leaders are rapidly coming to conceive of Christianity as a modern religion, in harmony with proved scientific truth. And Jesus is the heart of Christianity in its newer interpretation, just as he has been the heart of Christianity in each of its successive forms down the ages. Jesus is the element in Christianity that is universally true in every age. The opinion of Christians about him, about the Scriptures which describe him, and about the world in which they live, has changed in every age since Jesus lived on earth. That God is behind the entire process, the ultimate mover in the drama of creation—this is the universal truth in the biblical account. We repeat: we are approaching the close of the struggle in these phases of religious thought, and are at the beginning of another era in religion: one in which the Christian movement, in

the church and in society, at more perfect accord with truth, will seek to make itself felt profoundly in human life.

But while the battle line is receding in this one realm, the results of the battle, as seen in many Christian colleges, are tragic. Militant super-conservatives have thrown a fear complex into many college teachers and administrators. We shall describe an actual situation on one campus, without, of course, naming the institution. The author has his facts securely in hand, gathered from teachers, from students, and from nearby churches. While the description is of a particular institution, it would be partly true of many others.

This Christian college, in order to obtain students, felt that it must secure recognition from the standardizing agencies, and found such recognition dependent in large measure upon the degrees held by members of the faculty, and upon the amount of the endowment. In order to obtain doctors of philosophy the institution went to the universities, where in course of time it secured men. They came from Harvard, from Chicago, from Germany, from state universities. These men were trained in the physical and social sciences, trained in languages, but especially had they acquired the scientific spirit and outlook. Few of them had more than an elementary grasp of theology. While they were loyal to the church, every one a member, most of them did not find great satisfaction in the historic creeds nor in the emotionalized type of religion some of the town ministers offered. As was inevitable, their teaching reflected their beliefs and scientific attitudes (although they avoided controversy), and students adopted their patterns of thought.

In order to obtain endowment, the college had recourse to the churches and church members of the state. To encourage gifts it was necessary to appeal to the religious motives of the givers, and, so the authorities believed, to

show that the college was "loyal" to the traditional faith. Therefore, the religion of faculty members was paraded, the high Christian atmosphere of the institution was stressed, the faithfulness of the institution to the denomination which had created and supported it was emphasized, and people, most of them conservative in theology as in all other things, gave liberally to the endowment. They expected conservative teaching; the tendency of instruction was liberal, therefore conflicts arose when sons and daughters of the donors returned to their homes. There was no question of Christian living; the moral tone of the college was consistently high. But heresy hunters found plenty of game upon which to turn their guns.

The instructors in religion in this college had earned degrees in conservative institutions, but this was not conservative enough. Through contact with other members of the faculty they had come to sense the scientific outlook and method. Suspicious attitudes from the field were turned on them, and they winced and became cautious. They had purchased homes, and had established roots in the community. They had families to support and did not want to move. They loved the college, and wanted to stand by it. One of them received bitter letters attacking him and the position he was suspected of holding.

Rumors began to reach the administration; it became more difficult to raise endowment; the position of certain instructors, including those in Bible and some in other fields, became difficult. Several teachers, including those of religion, finally accepted invitations to other fields of work. But as new university men were employed they were all found to be more liberal than the denominational censors desired, and friction continued. The older men who remained on the faculty withdrew in part from religious activity. There gradually developed a feeling of repression, a smoldering animosity toward the brethren in

the church who were so consistently suspicious and so verbally abusive. And this attitude gradually developed toward the churches of the college town.

In order to meet the situation, the trustees employed a president who was felt throughout the state to be very conservative. He demanded that every faculty member assume the attitude that there was no conflict whatever between science and religion, that they teach this view—and then invited as professor of Bible a minister who was known to be thoroughly orthodox, a man who was primarily a minister, secondarily a teacher.

This gentleman was employed to accomplish certain definite results, primary among which was a revival of denominational confidence in the college as a defender of the traditional faith. He did in part succeed in reviving this confidence, but at severe cost within the school. His teaching did not agree with that of his colleagues in scientific outlook, nor in the basis of fact upon which he approached religious situations. He did not, could not, use scientific method in his department, without permitting student attitudes which the institution did not dare assume in religious affairs.

This teacher was an excellent man, and won the friendship of his colleagues and his students. They all loved him, but they and he saw clearly the limitations to his freedom—he was trying to satisfy the constituency. He could not tell the whole truth, and his reputation as a teacher suffered. Students began to sense a feeling of strain and to look askance at the department of religion. Most of them refrained from taking his courses. The faculty insisted—and rightly under the circumstances—that Bible should be made elective. Many students who did study religion were more confused than helped. The teacher himself began to feel the strain, and while he did not actually develop an inferiority complex, others did so for him. His work relieved friction in the field, but cre-

ated friction in the college. Little wonder that he soon resigned.

And now the results: Students preparing for religious work in that "Christian" college are not encouraged. The spirit of the place is against them. Other students, who should be studying religion and obtaining a wholesome, rounded educational outlook, shun courses in religion as not worth while. Faculty advisers do not encourage students to take religious courses. The student body as a whole has been made conscious of progress in every field but in that of religion. Attitudes are being created in the student mind which will never be changed; large numbers of them are being definitely lost to the church as Christian laymen.

The president of this college only faintly realizes the situation. The trustees apparently do not sense it at all. But some churches do; many students do; and many teachers do. As small student-faculty groups meet semi-secretly from time to time to study things through for themselves, there is an undercurrent of sadness that freedom to think in terms of religion as scientific truth has to be exercised in secret.

The future on this campus is not secure. The college will never become "fundamentalist," that is sure. Its teachers never want it to become "radical," that is equally sure. If they could just unite on a program of progressive Christianity which would be true both to God and to the science which God is now revealing, the future could yet be saved. It would mean ignoring the loud protests of a few militant guardians of denominational honor, it would mean an intense struggle with a partially unwilling board of trustees—but it would mean honor to the institution, it would save the faith of the student generation, it would make the college truly useful to the churches of the state.

We mentioned above that the controversy over scientific attitudes toward Christianity in the colleges was approach-

ing an end. The struggle is not yet over, however, and in some institutions it is going strong, as witness newspaper accounts of recent events in Des Moines University. Another well known Christian institution, which has been for years attempting unsuccessfully to straddle the fence between liberalism and conservatism, received in 1927 a gift of \$100,000 from a conservative member of its board of trustees. The purpose of the fund is to help young men and women who are called to the ministry to obtain an education. Accompanying the offer of the gift was this interesting statement:

The students who receive financial aid from said fund must subscribe to the teachings of the Bible in the account of creation of the Earth and man; that the Bible is the Inspired Word of God—the Virgin Birth of Jesus Christ—His Divinity, His Deity—His Works as recorded in the Gospels—His Death on the Cross, Resurrection, Ascension, and that He will come again in like manner. The College agrees to so teach and instruct such students.

This curious statement, which the trustees of the college accepted without modification as they accepted the gift, is more remarkable for what it omits than for what it contains. No requirement is made, nor is any desire expressed, that the college should teach students to love God, or teach by precept or example righteous and honorable living, that it should seek to win students to faith in Jesus, or that it should apply the social teachings of Jesus in the attempt to educate these future ministers. The whole emphasis is upon the donor's conception of the mechanics by which God works, including a point of view which, at least in its assumption that the biblical narrative is a scientific utterance from God regarding the precise mode by which God created the world and man, is not held by the majority of Christian people—unless it be as an allegory. Christian students are bound to this conception, are forced to “sub-

scribe" to the point of view mentioned, by a bread and butter consideration. If they subscribe, they receive money from the fund!

Town Churches and College Students

In a recent survey of student participation in church life, two hundred and seventy-six members of the student body at a Christian college supplied information regarding their religious activities before coming to school and while in residence. Statistical summaries of this investigation are given in the table below. The first column refers to student activities at home, before coming to college; the second column refers to these activities while in residence.

	<i>At Home</i>	<i>At School</i>
Member of the church	263	88
Member of the Sunday school.....	260	120
Member of the young people's society	205	89
Officer in young people's society.....	76	12
Officer in the church.....	59	5
Sunday school teacher.....	78	9

A very few of these young people were employed as student pastors, but most of them were simply laymen. Fully half of the total number are inactive in church life, except for occasional attendance at the college town church.

In a different survey of a college situation it was discovered that sixty students out of a college population of five hundred had brought their church membership to the local college church. Of these sixty, only four had been influenced to come through personal suggestion of the minister of the college church or some member; five had brought their letters at the suggestion of their home minister; fifty-one had come of their own volition and without any suggestion other than the usual Sunday appeal: "If any one wishes to join us by letter . . ." The town min-

isters manifested very little interest in the student population.

The situation differs widely from city to city. In a state university of seven thousand members located in a small city, the dean of men recently checked on the church attendance (not membership) of the students on Sunday morning, and discovered to his apparent surprise that thirty-five hundred students were present in the worship, a proportion fully as large as that among resident church members. In another institution, founded by Congregationalists and still "broadly Christian," it was discovered that forty-seven percent of the students attend church regularly, thirty-two percent attend irregularly, fifteen percent seldom attend, and only six percent never attend church. In a great city university, where every effort is made to attract students to local churches, it was discovered that not more than twelve percent of the students attend church with any degree of regularity.

The reason for this diversity in regularity of attendance is not difficult to determine. In a situation where the town church is authoritarian and conservative, and the spirit of the institution is liberal, there is felt to exist an inherent antagonism between the two institutions. In a situation where there is thoughtful and recognized harmony of scientific outlook, it is a simpler matter to attract students to church. Some colleges have established this type of relationship. In a small "closed town," where commercial attractions do not operate on Sunday, and students either have to go to church or stagnate, they go to church. In a large city, where every conceivable attraction draws students in their release from study, church attendance is more difficult to secure.

Another chief problem is that the college church does not attempt to bring students into active participation. Large numbers cannot be given significant things to do in a single church. There are too many students and they

come to the campus all at once. On the other hand, just to come and listen is never a very attractive procedure to a young person who has been active in his home church.

This problem is serious. The church cannot afford to permit its young people, especially its brightest young people, to be weaned away through a faulty educational process. Church must coöperate with school, and school with church, to overcome the difficulty. In Chapter VI will be found an elaboration of the whole problem, together with suggested means of overcoming the difficulty.

Outlooks of Teachers and Faculties

A letter from a professor of biblical literature in a strong college which was once distinctively religious in spirit reveals part of the problem created when religious interests are set adrift with no immediate guidance from a centralizing authority, and where the faculty is "free."

Here at . . . we have our own peculiar situation. We are isolated, the cost of tuition and living is high so we have a fairly well-to-do class of students, and we have a selected group. . . . We are a liberal college—"science" dominates.

This semester I have 240 students, all elective, in three courses—one class of 120. They are vitally interested.

The problem I face is the rationalistic and materialistic attitude of the students. What science "*teaches*" is the sanction for truth. We have also quite a dash of the *intelligentsia* attitude. An address in a frat house by one of our rationalistic professors recently commiserated the boys upon the fact that they must soon go out into the world to live among the Morons and Babbitts. Hard luck! He might have added: And be preached to by Elmer Gantry! The result of this teaching and attitude is that many men confuse religion with the church or the R. C. Church or fundamentalism. The supernatural is the non-natural, or the miraculous, or a fiction of the imagination. Liberalism is confused with criticism for its own sake, or with negation,

or is the opposite of fundamentalism. Religion is quite generally identified with emotion, which brings with such thinking a blind spot for religion. Idea and value escape. The Bible is not only not read, but there is a militant attitude against it, nurtured by thoughtless criticism and the dogmas of rationalism. Doubt is cultivated. One of my men, a senior who is with me for the first time, asked me this week: "How long should a fellow keep on doubting everything before he dogmatically settles upon something? Surely there ought to be something the professors cannot criticise or laugh out of existence."

The other side of the picture is that I have a few men, intellectually alert and religiously alive. Quite a few come to my study all the time. Some of these are very serious—often one near the breaking point.

I find that the emphasis needed is—not upon argument, nor proofs of God—but upon history and vital religious experience. Religion as basally idea and value judgments functioning in great souls seeks to meet the student need today. An open mind; knowledge of what psychology, sociology, and science are teaching; the scientific spirit and method; facts concerning religion in history; and, above all, a positive, cheerful, rational faith wins. The teacher must *reveal* religion in and through himself, not by declaration but by honest, loving, sacrificial labor.

We cannot escape the fact that the teaching emphasis makes the institution what it is. Two men will teach science in a Christian college; one of them will develop ideals of lofty Christian living in his students, an appreciation of the fact that everything goes back to God; the other will build in his students anti-religious views and a pessimistic attitude toward life. When two such contradictory teachers are found in the same college, as often happens, hopeless confusion results. Any change produced in the religious outlooks of Christian students in Christian colleges is due primarily, simply, almost entirely,

to their teachers. If student faith in the verities of spiritual life is shaken, the teachers are responsible. If students fail to make the adjustment between old outlooks and the new, their teachers are responsible. If students leave college imbued with ideals of attaining material success for selfish reasons, their teachers are to blame.

Conversely, when students make the transition safely and finish the course with enriched outlooks upon life, motivated by high Christian ideals, prepared to exercise a Christian influence upon their churches and upon the society in which they live, credit for these values is largely due to those who have guided thought in the classroom approach. Teachers are intimately involved in the crises of student life, and cannot escape their responsibility.

And yet, the teacher is often bound by a system which he can control only in part:

Many faculty members have been forced into technical specialization to the neglect of vital personal relationships with their students. These relationships have in many instances been abbreviated and made highly impersonal. Students themselves have been caught in a whirl of extra-curricular activities. Thus the deeper issues of life have often been crowded to one side or utterly ignored. The problem is intensified by the modern search for pleasure as an end in itself, by the youthful assertion of experimental freedom, and by the presentation in many college courses of the new world of science as if it were in conflict with religion. Uncertainty and confusion characterize the present situation. . . .

If religion be thought of as one of the chief motivating forces in human life then its function, however variously conceived, is central and enduring. It is evident that no machinery of organization, no system of stated services, or formal instruction can take the place of vital teaching and personal relationships. "The high results in character education which we all desire do not come apart from per-

sons; the right persons are absolutely essential, says a leading president.⁹

No man or woman should be permitted to instruct young men and women in Christian institutions who has not experienced deeply religious values. By this we do not mean that teachers should be preachers—probably most of them should not be. Nor should they be theologians, necessarily. Certainly they must not be (and seldom are) sanctimoniously super-pious brethren. But they should have a knowledge of the Christian faith and its meaning, and a profound, personal experience of religion. The teacher must reveal these values in his disposition, in his thinking, his teaching, in the whole scope of his life. Effective education in college, as well as in every other sphere, is “exposure to the best.” If the teacher is a religious person, he cannot conceal the fact. Religion, like murder, will out.

The final test of a college teacher's efficiency does not lie merely in his success as an imparter of facts, or as a stimulator to thought, important as these things are, but in his success in helping students form character and acquire social vision. These young people are under his care for certain determined hours each week. The environment he creates determines their growth; and it is the teacher who very largely creates the environment. He can make it hostile to the growth of the Christian spirit, or favorable to that growth, as he will. Just as truly as we judge of a family by the conduct of its children, just so truly may we judge the teacher in the lives and the outlooks of his students. It is true here, as in every other field, that “a good tree bringeth forth good fruit.” This kind of instructor cannot be purchased with a large salary. He is not necessarily a university man; he may not even

⁹ Quoted from the Year Book of the National Council on Religion in Higher Education, 1925-6, pages 2-3.

have a higher degree. But he does have the religious spirit which makes for success in his work.

We must agree with President Richmond when he said, in speaking of teaching methods:

We think more of methods than we do of the spirit behind the method, which is the worst fallacy in education. It is ridiculous to be putting stress upon improved methods, instead of putting stress upon improved teachers. What we need most of all is not better methods but better men.

The great claim of the Christian college has always been that the student body is small, and consequently that there is closer contact between students and teachers; that teachers are God fearing Christians of strong character, and therefore that this contact is highly to be desired. The theory is entirely proper, and the contention is true—*when* the student body is small; *when* the teachers are God fearing Christians; *when* there are enough of these teachers to permit of the intimate contact so earnestly desired by parents of college boys and girls. But the tendency in Christian colleges now is to admit numbers of students; the relatively small salaries paid eliminate many stronger teachers; the repression of liberal tendencies in the struggle with super-orthodox brethren has tended in some colleges to destroy the spirit within those who remain; and as a result there are not enough wholesome teachers in some institutions to justify the claim that these contacts are supremely worth while. Continuous contacts with mediocre individuals whose salaries are small and who work under continual fear of offending denominational overseers cannot make good the claim that Christian colleges are especially worth while for the boys and girls who attend.

What is needed in American life more than anything else is devoted purpose, high moral ideals, strong religious convictions. These qualities can be developed in youth, but

they are not the product of studying lessons alone. They come from contact with the best, exposure to the best, especially when the best is revealed in personalities of those who become companions of students in college days. Such contacts lead students to a personal devotion to that which is best, and which will color everything they may in later life do.

The author asked fifty college graduates what had been of greatest value to them in college days. Not one mentioned his studies as courses. More than forty indicated either the rich personality of some outstanding teacher, or the stimulation which came from such a teacher as he opened to view a particularly inviting field of thought. They had discovered what Leon B. Richardson realized, when he wrote: ¹⁰

Fortunately, the influence of high character is contagious. There are men who, from the force and sweetness of their personality and the loftiness of their outlook, are radiating centers of goodness to all about. Most men in their younger years have come into contact with such personalities; personalities whose moral influence has been a lasting one. The appeal of these men, exercised as it often is year after year upon the hundreds of men who pass through the college, is a power which only those who have experienced it can appreciate. They are the invaluable members of the college community; to be kept in the circle at all cost, for through them alone can the influence of high ideals and high character be transmitted.

Teachers are responsible collectively as well as individually for results in student lives, whether the outcome be wholesome or not. It is the faculty which determines internal regulations of the institution. The faculty plans the curriculum. The faculty controls the student body through government and discipline. The faculty deter-

¹⁰ Quoted in *Christian Education*, January, 1928.

mines the content of courses offered by individual instructors, and approves courses when they are found proper. The faculty as a whole could very quickly clear things up, *if it would*. The present attitude of some faculties in regard to the vital problem of needed educational reconstruction is seen in a letter from a gentleman who is intimately acquainted with many campus situations:

The majority of the professors cannot be relied upon to take part in any fundamental thinking upon the main problems. Most professors simply do not believe that students are capable of taking the part in educational reconstruction that they obviously must take, and that they are actually beginning to take. . . . The Association secretaries and the pastors and college pastors vary greatly. . . . Even in denominational colleges that are supposed to be religiously active I have found no vital Y. M. C. A. program, and only one clearly vital Y. W. C. A. program. Some town pastors are a spiritual liability rather than asset.

For some time I have had the impression that the main reconstructive force will have to be found in the student. This impression is confirmed and deepened. President Blank, for example, will in all probability have to go over the heads of his professors to the students for support for his enlightened policies. The churches and the religious foundations could make a fine stroke if they would get directly at students with the problems of *educational reconstruction*. This, and not any religious addendum, is the central issue.

It is futile for the college to hide behind the skirts of the church and the home and the high school and the social *milieu*, protesting that even though the standing of its product is not so very high these other institutions are to blame and that the college has done the best it could. While such an assertion would in some measure be true as conditions now stand, the college faculty has power to mod-

ify those conditions very considerably, if it will, within the institution. To do so involves a number of things, and a type of living, which most faculties are undertaking only in part.

A Distributed Responsibility

Authority and responsibility are distributed in most Christian colleges in a series which reminds one of "the House That Jack Built." The denomination elects the board which chooses the president who nominates the professors who teach the students who live in the college the church built.

A college enterprise is, therefore, a coöperative affair. To accomplish its work well it must be certain that each link in the chain is present and strong. Each depends for its value upon the strength of all the rest, and each contributes to that strength. But, unlike a chain, each of the responsible links in the college situation has power to influence and to strengthen the others.

If the *denomination* would, it could force a reluctant Christian college so to plan and to carry through the education of students that they would return home equipped to assume Christian leadership in the church and in the larger community. It might be necessary to modify somewhat the personnel of the board, it might be necessary to bring pressure to bear from the field in a wholesome manner, but it could be done in such a way that the institution would respond in a wholesome, constructive manner. If the *college board* would, it could insist on a program adequate to lead toward any desired Christian emphasis in the institution. A new president might have to be secured, and some teachers replaced, but results could be obtained, in most instances without these extreme measures. If the college *president* would that the institution should educate students under distinctively Christian auspices, he could bring this result to pass. It might require a struggle; it

would certainly demand the best that the president has to give, but it could be done. Certainly a president ought to be strong enough to lead his faculty in wholesome lines. If the *teachers* were alive to the situation, individually and collectively, and would, they could, without further ado, develop such an emphasis in the classroom approach as would cause students to understand and to acquire the Christian outlook that the church so badly needs in her members. If the *student body* would, it could request almost anything in the way of a constructive Christian outlook on the part of the faculty and administration, and receive it.¹¹

The problem is one of initiative. Who will take the lead in making the institution what it ought to be? Let initiative arise where it will, let those who desire to see the college make its large possible contribution in the realm of Christian values insist on their idea long enough and courageously enough, and the institution will respond.

Student Maladjustments: Academic and Personal

It is well understood that three-fourths of the present academic failures could be prevented in one of three ways. *First*, proper entrance examinations could be set up for those students whose high school credits do not guarantee scholastic ability, thereby eliminating any desired proportion of the entering student group. The lowest thirty percent, or any other proportion, might not be permitted to enter the standard Christian college. *Second*, teachers could insist that students who enter study the courses for

¹¹ See Kirkpatrick, J. E., *The American College and Its Rulers* (New Republic, 1926). While Professor Kirkpatrick throws responsibility almost entirely upon the president and the board, and insists upon a committee type of control, his statement of the case is illuminating in many respects. See also *Undergraduate Instruction in Religious Education in the United States* (Monograph No. 2 of the Religious Education Association, 1928), especially Chapter VIII, "The Contemporary Academic Setting."

which they register, until there is no possible chance of failure; and the faculties could, to some extent, control the extra-curricular activities of students. *Third*, a suggestion sometimes heard verbally, American colleges might adopt the English system of "pass" and "honor" examinations at the close of the course, thereby placing students upon their own responsibility, and giving them as much as they desire to receive. A possible *fourth* means might lie in the realm of character building through personnel methods, if, as Cyril Harris maintains,

A significant fact is revealed by trustworthy records, that one-half of those students who are "busted out," or who leave without finishing the course, do so because of defects in character.¹²

The first of these three proposals is often made.¹³ It does not, however, deal entirely fairly with the poorer grade of student, and, as every teacher knows, it is sometimes, though not by any means universally, the less capable student who becomes the greater power for good in his community, and who receives the greater proportionate benefit from his college studies—even those in which he fails. To shut these students from the culture which is derived from mere living and working in a college environment is unfortunate,¹⁴ although several prominent Amer-

¹² In *The Religion of Undergraduates*, page 58 (Scribner's, 1925).

¹³ For example, this point of view is elaborated in President E. H. Wilkins' recent book, *The Changing College* (U. of Chicago Press, 1927).

¹⁴ This is Herbert Hoover's point of view, expressed in a recent issue of *McCall's Magazine*. Temper his optimistic outlook, however, with the statement of Dean Kenneth O. Mason of Brown, that "Reliable statistics would seem to show that a man doing unsatisfactory work during his Freshman year has no better than one chance in seven of final success in college." Max McConn, in *College or Kindergarten* (New Republic, 1928), pokes fun at the college which accepts as students "overgrown babies" who are not interested in or capable of serious work.

ican universities and colleges are doing so, and recommending that more elementary institutions be established for just that type of intellectually inferior student.

The second proposal sounds like a platitude. "Of course," teachers say, "we do our best to insist that students study." Our first question is whether most teachers really "insist." The experience of President R. M. Hughes while at Miami University would lead one to question whether this is always true:¹⁵

I went through all the records of 950 upper-class students who enrolled last fall. I found 208 who were making grades below a *C* average. We grade *A*, *B*, *C*, *D*, passing grades, and *C* average is required for graduation. I mimeographed this list of students, put their grades down, and circulated it to all the members of the teaching staff with the suggestion that they comment on the students as to why their grades were so low. At the end of six weeks one hundred of these students raised their grades above the *C* average. In the meantime I had been talking a good deal about it. I republished on November 1 a list of ninety-one students who were still below *C* average with the professors' comments—lazy, stupid, cut classes, indifferent, sick—whatever they happened to be. Just before Christmas I reworked this list. Twenty of these ninety-one had dropped out of college or had been sent home; there were fifty-five still in residence, still making less than *C* average on fifteen hours of work. I am after those fifty-five very closely; and I hope to see that they shortly raise their grades or drop out.

Our second question concerns the value of insisting. Is this the best way to inspire students to study? Parents are now being informed by specialists in child education that nagging, insisting, forcing a child to work does not produce desirable results. Specialists now speak of interest,

¹⁵ *Bulletin of the Association of American Colleges*, April, 1927, pages 146-7.

of inspiration. Several university presidents even proclaim in public addresses that the time is coming in their institutions when the idea of college education as work will give way to the conception of a place where students actively and intensely enjoy life while they are growing richer in experience.

Under the system now in vogue in most Christian colleges the teacher sets a task and watches with apparent indifference (sometimes it seems) to see whether the student does the work assigned. If he does, well and good. If he does not, let him fail! Is it not the student's concern, after all? The author remembers two such teachers of his own college days. He remembers, too, by contrast, the flaming, righteous indignation with which a certain college teacher faced a class which had not coöperated with him by preparing its lesson. Thereafter students worked for that man: they were afraid not to work. They respected him for the demand he made, and for the wrath he revealed. But fear is not the basis for effective college work.

The whole classroom procedure is at fault. Lectures which must be heard and reproduced; assigned readings which must be done chapter by chapter under penalty; an examination after ten weeks over which there must be rigid control to see that students do not cheat—this is not an educational process. Life itself does not move that way. President Faunce calls attention to the growing recognition of this fact on the part of teachers:¹⁶

All departments of study are convinced that formal lectures requiring simply attention and reproduction must be supplemented by some sort of active, creative work on the part of every student. No longer do we consider the student mind as a blank sheet on which a teacher may write. We regard the personality as demanding creative endeavor.

¹⁶ Quoted from Bulletin of Brown University, November, 1927.

The student may create by writing an essay, by building an engine or a house, by moulding in clay, by playing a sonata, by dissecting and modeling a frog, by persuading an assembly—but in some way he must achieve self-expression or he will be dulled and deadened by his college course. Why should our popular phrase “student activities” always connote something outside the curriculum? Are studies only “passivities”? Every student activity should either be cordially welcomed by the faculty and correlated with the curriculum, or should be abolished altogether as distraction and impertinence.

Character is not achieved through lectures, readings, memorizing, and tests, although many teachers follow just this procedure.¹⁷ Other college teachers come to mind who were able to interest students creatively in the field to be studied; who lived with students in a coöperative learning enterprise, not as drivers of unwilling plodders; who cared nothing about grades but everything for personality developed through faithful, consistent, creative endeavor; who disbelieved profoundly in the “normal curve” and refused to be bound by its false theory of predestination—these teachers were able to inspire their students with such zeal that failure to pass was almost unknown. It is the teacher’s responsibility, very largely, to see that students do not fail. We do not so much need better endowments and better buildings in Christian colleges. We need, if anything, to help teachers become better men and women that they may accomplish better results.

The third suggestion, that American colleges copy the English university system, carries two connotations: *first*, the idea of pass and honor examinations, under which system students may do what work they will and graduate at the end of the course. The feeling is that mere residence

¹⁷ See an interesting skit which plays humorously upon this and other weaknesses: “The Naivete of Religious Educators,” in *Religious Education*, January, 1928.

for a period of years in a cultural scholastic environment results in values which enrich the "gentleman" who attends, and through him enriches the nation, whether he studies much or not. Without taking space to present reasons why, and recognizing the half truth implied, the author joins the great majority of American educators in the feeling that this system is not ideal for American higher education. *Second*, there is the idea of a comprehensive examination at the close of the college course, an examination which eliminates most of the advantages of cramming, and insures mastery in a broad sense of the entire field involved. The present lack of such a system is breaking the college course into fragments, preventing the conception of education as a unitary process. In a few institutions where comprehensive final examinations are given, better results are secured.

It is well understood that not all maladjusted college students are ineffective through lack of native intelligence. Maladjustment, even that which leads to poor grades, is frequently the result of improper social practices, time consuming visits among girls or boys, distracting absences over week ends, excessive application to otherwise entirely proper student interests, such as work on publications, athletics, debating, or kindred values. A little faculty guidance, exercised by way of friendly counsel and reiterated emphasis rather than regulation, could overcome this situation.

Sheer laziness, due in part to previous laxity of high school and home restraint, and in part to the fact that students have failed to develop any adequate sense of personal responsibility, is the cause of much failure and discontent. College life does require some hard work, and, unless interest is aroused, it is difficult to secure the necessary application. Failure and discontent and inferiority complexes and other things follow, and the spirit flags. Proper means, such as the emulation which comes from

a total student body which has developed an *esprit de corps*, can be found to treat this problem, especially if individual teachers take the proper personal attitudes of helpfulness and encouragement.

Absorbing interest in one study or group of studies, with consequent neglect of other requirements, is an underlying cause for much student discontent. We all know the student who "cannot get interested in history," but who "just eats up chemistry." A wholesome faculty attitude, especially when there is coöperation between the instructors concerned, could eliminate much of this trouble.

Student employment, especially in the case of married men whose families are large and expenses are heavy, brings a few students to financial distress. This is at the bottom of some maladjustment, but not nearly so much as is usually assumed. A limited purse is a good thing for everyone. Especially wholesome is the necessity of earning a part of the total college budget. But the grind which requires a full day's work to earn a living, and then is able to keep the wolf only a few inches from the door—this is sometimes spirit breaking. That so many students come through such a process with college honors is evidence that the struggle is not entirely in vain.

Maladjustments due to sex abuses, to inferiority feelings, to misunderstandings and misfits and miscallings, and to loss of faith—these things require the attention of a psychiatrist, a sympathetic personnel worker, just as sickness requires a physician. The notable success which has followed personnel work in certain well known Christian colleges shows that this means, while relatively new, offers wide possibilities of helping solve the problems which students of this type face.

These situations—not to mention the fraternity problem, acute in some instances; or the athletic problem, acute in other places; or the honor system, acute in still others—are all situations for the teaching staff to meet and to

solve. By forbidding automobiles, or fraternities, or smoking, or drinking, or dancing, or week end visiting? In most cases probably not by prohibitions or compulsions. By an honor system based on espionage and undergirded by faculty control? Certainly not. But by teachers joining with students to live the simple life; to stress those things which are beautiful and good and true; to develop a moral attitude throughout the institution which will shame those who live in excesses, and to establish as "the thing to do" a life which is sober, yet joyous and free, for all. When, combined with this, students and teachers together feel the importance of adequate preparation for leadership in the ongoing Christian movement, and bend efforts toward the attainment of the elements of that training, the fundamental reason for the existence of the institution is close to realization. When, added to all this, there is an attitude of utter fearlessness to follow truth, wherever it may lead; and then a merciless but warm hearted following of discovered truth, the end of most student troubles is in sight.

Maladjustments in the Life of the Spirit

In the series above we did not mention, except indirectly, that which is cause of greatest concern: maladjustments of the spiritual life; maladjustments which sometimes cause students who come to college with a warm, glowing, Christian faith to approach the end of the course disillusioned, completely at sea, not knowing what they believe and scarcely caring why; not interested in the Christian movement, but positively hostile to it; with an outlook on life which is materialistic, selfish, and out of harmony with the great, ongoing cause of religion in which they formerly rejoiced. This type of maladjustment is vastly more serious than the other problems mentioned, though sometimes involved with them. It leads to more serious social consequences for the individual and for others.

We do not speak here of student cheating, of student

drinking, of student immorality. There is some cheating, some drinking, some moral laxity among students, but no more than, and probably less than, exists among normal young people who remain at home. Students at college are not worse than the average run of the population. Because they represent a selected class, and live under special safeguards, they are better than the average. They are more in the limelight, that is all, and the sins of those who do fall away are the more glaring.

Student cheating, drinking, tendencies to "get by," and immoral sex habits are serious, but, like asthma, or pimples, they are usually nothing more than annoying symptoms of fundamental causes which lie deeper down. Because students in college are destined to become the leaders of the future, their derelictions are more serious than would be the case in less likely folk. The "recurring miracle," as someone has said, is that youth in each generation turns out as well as it does. It is a miracle, indeed, in view of the efforts of middle aged profiteers to exploit young people for gain, and in view of the example set by some of their elders.

We are not speaking about these things, but rather of the student outlook on life, and especially the attitudes college men and women develop toward religion and the church. A distinguished president of a strong church college said to the author last April, "The weakest spot on my campus is the religious life of our students," by which he referred to their attitudes toward religion and the church, as expressed in their words and revealed in their habits. A dean of men, noted for his success in helping students achieve character results, said, a few months ago, "Our students are bewildered. They see the conflict in religion which church leaders and college authorities are trying to cover up, and they do not know what to do. They will not accept the type of religion the college is forced to teach. When shall we become intellectually hon-

est in religious affairs?" We do not assert the old contention that students are irreligious. They simply want religion to be placed on the level of their newer, broader outlooks on life, not left on the naïve planes of childhood.

Real religion is not out of date—on the contrary it is one of the latest things in the calendar. Some, it is true, would prefer to put the new wine into old bottles, but there is excellent authority for doing otherwise. Forms and customs change, but the essence of the thing itself—the ebb and flow of the life of the spirit—continues uninterruptedly through successive generations of students and is met by new devices adapted to the modern age. Students want religious guidance; our higher education still affords it.¹⁸

Add to this statement one published by the Committee on Relations between Churches and Colleges in Massachusetts, which shows the other side:

The committee's experience thus far leads to the following conclusions: the student attitude toward the church is often indifferent, ignorant or antagonistic; one reason for this is that the home church has not impressed the young persons as a prophetic institution; another reason is that there has been little profound, sympathetic, expert church leadership around the campus which has made the close contacts with student life.¹⁹

Students come to college with the religious conceptions of childhood. As is to be expected and desired, they leave college with those conceptions mightily changed. In some institutions, as Boardman suggests, they are consciously helped through the transition period by wise instructors

¹⁸ Boardman, M. T., "Student Welfare in Modern Dress," in *Christian Education*, December, 1927, page 186ff. In this article are included the points of view of a number of colleges and universities concerning the actual status of religion among student groups.

¹⁹ Massachusetts Congregational Conference, 1925, page 59.

who are thoroughly Christian men. To accomplish this wholesome result should be the principal concern of every teacher. It is more important that a professor of chemistry build character and religious values in students than that he teach the truths of chemistry.

In some other institutions students are surrounded by an atmosphere of cynicism, of repression, of a fear complex regarding religious affairs and church relations, of an antithesis between the teaching of religion and other fields of study—and these conditions leave students sadly bewildered. There is no question here involved of ethical or cultural values. It is one of outlook—of impatience with religion as expressed in life, of antagonism to the church, of indifference to certain spiritual values which may be of great worth, of refusal to exercise the capacities for leadership in religion which they have developed while in college. We may distinguish four groups of students among those who religious life is undermined:

First, there are many who become antagonistic to the church as the expression of Christianity. They no longer believe in an infallible Bible, in miracles, in the creeds, or in a dozen other things which the church apparently teaches, or at least glosses over and takes for granted. They will have no more of the effort which they feel is designed to “spiritualize Genesis to make it so when it is not.” They have become cynical regarding the power of the church to rejuvenate society. They have developed high ethical ideals, and in their critical attitude do not see these ideals exalted by the church. They have developed new social ideals, and because the church apparently does little about social justice, they abandon the church. That which is called religion has been poorly taught them at college, or taught in an apologetic manner, and they have rebelled. Let us emphasize: these students are not irreligious; they are simply anti-church. They say they are profoundly religious, that their souls yearn for the eternal,

but they do not find satisfaction in the church as they know it. They have not acquired that ideal in college which will lead them to work in and through the church, loyally seeking to educate it until the whole leaven of Christianity has been raised to their own higher levels of thought.

Second, there are many other students, who have not acquired the antagonistic attitude just described, but who have become indifferent to the church. They have grown in many ways, but not in religion. They have not only failed to learn through sympathetic teachers that as great progress has been made in religious thought in the past quarter century as has been made in scientific thought; but they have been positively taught in the department of religion that God and all things religious "have been, are now, and ever shall be" the same as they learned in childhood. They know it is not true, therefore indifference grows, and when these students leave school they have little further interest in church or in religious affairs.

A *third* group of students is frankly bewildered. During the past year the author has sought out individually and conversed with more than a hundred undergraduates. Most had come from religious homes of the conservative or semi-conservative type. In the freshmen year a good many of them had taken orientation courses designed to provide them with a clear scientific basis for their further studies. Nearly all the students interviewed stated that they had been oriented in everything but religion. Most of them had studied under teachers whom they considered unsympathetic to religion and to the church, who either ignored religious values entirely or spoke in derogatory terms of the church. The only attention paid religion was indirect, with, students felt, an effort to show that evolution and other scientific concepts were correct. No reference was made to the relation of these concepts to religious faith.

The emotional conflict in many of these students was severe, and, in the struggle between the older loyalties and the new, they did not know where to turn. A few lectures on religious values in terms of the new knowledge would probably have saved the day. Instead, they had learned from young teachers and from fellow students that: "The Bible is a collection of myths and assumes as true an unscientific philosophy of life," "Science knows nothing of God," "The only value of prayer is in its reflex influence upon the one who indulges in prayer, and psychology knows all about that," "Miracles? Pooh!" These and other concepts had been developed in the minds of students by instructors and others who, while perfectly loyal to and acquainted with scientific values, were ignorant of religion and not sympathetic leaders of the religious life of students. Teachers untrained in religion, except in a sociological and anthropological sense, were seeking to acquaint students with the nature of the world and of man!

Older students indicated that in the later years of their course the same indifference to religion was consistently manifested. There were efforts of an unofficial nature to interest them in neighborhood churches and in the Christian Associations on the campus, but no effort to *educate* them in religion. There was no recognition of the fact that a student's religious outlooks, as well as his other outlooks, were developed by the content and method of instruction within every classroom. Some students later found themselves and developed a life philosophy which was satisfying. A few took a course or two in religion and were helped, but the greater number were simply hopelessly floundering, and in a fair way to become indifferent or antagonistic to all religious values as conceived by the church.

Still a *fourth* group, and this, perhaps, is the more serious matter, young people who were Sunday school teachers

and church workers before going to college, find in the college churches nothing to do but sit and be entertained. They lose the ideal of service, and return to the home church after completing the college course unprepared and unwilling to assume that active leadership which is so essential if there is to be significant advance in the Christian church. They have become accustomed to "great preaching" in the larger college church, and find themselves not only indifferent, but positively out of harmony with the smaller building, the poorer preaching, the quainter theology, the simpler life of the church back home. For four years they have taken no active part in religious leadership, and do not care particularly for it now. Their interests have been directed into other channels.

The church, through the college, is educating many of its young people away from its fold. It is not developing the strong lay leadership it needs. It retains those of its youth who are less capable but more loyal, and loses many of the pioneers. Instead of a hundred percent return from the investment in college support, the church does well to receive back half of those who go, and of these the merest fraction are prepared to assume thoughtful lay leadership in the Christian movement.

This problem, as was mentioned before and will be mentioned again, is created or resolved by the teachers of youth. In view of the situation before the church, it is futile to analyze responsibility for the purpose of fixing blame. The situation is as it is. Maladjusted teachers and maladjusted students are with us. We must seek to prevent further losses, to heal wounds if perchance they have been formed, and to create a situation that will be more wholesome for all concerned. This is the task of Christian teachers. To create a situation which will develop students so richly that not only will such maladjustments seldom or never occur, but that students will ripen in the Christian life and dedicate themselves to service—

this, too, is the task of Christian teachers in a Christian school. If the teachers themselves have the values in their own lives, we need have little fear for student success. While students, as well as men, do not gather grapes from thorns or figs from thistles, it is just as true that they do not gather thorns from grapes or thistles from the fig tree.

The entire question of teacher and faculty falls back ultimately upon the shoulders of the man who recommends teachers for appointment, who sees that only earnest Christian men and women are employed, who carries his own spirit of Christian love into the institution, who imbues his faculty with high ideals of achievement and fills them with the determination to produce of their students Christian men and women of whom the institution and the institution's Lord need not be ashamed—the president.

CHAPTER V

TEACHING RELIGION AS CONTENT AND KNOWLEDGE

WE are thinking here of religion as taught in the classroom, the curricula offered, and possible correlations among departments.

The curriculum is debatable ground. Nowhere has it been adequately studied. No one has yet presented a philosophy of education upon which a satisfactory curriculum could be constructed. The pressure of increasing knowledge and the clamor for new departments and new courses only accentuates an already difficult problem. The desire of highly trained but partially educated professors—and there are some in every college—for students to fill their classes makes it difficult for students or authorities to apportion courses wisely.

It is recognized, however (or is it?) that certain minimum essential surveys of fields should be required of all students, after which leeway in the selection of sequences should be permitted.

Recognizing the uncertainty with which educators are facing the problem, the author makes no attempt to set a curriculum dogmatically. He simply states one point of view, which many Christian educators are striving to realize, and suggests how desirable results may be attained through the instructional processes in the institution as a whole.

Regarding the theory upon which the curriculum is to be based, he is satisfied: the Christian college should educate students for a leadership that is fundamentally and

vitally Christian. Regarding the particular surveys and courses suggested and the number of hours to be required, he is not so certain. If the curriculum makers *require* students to take courses in other fields, certain surveys of religion and Bible will be required. It is only proper that academic aspects of religion be placed upon identically the same basis that other subjects enjoy. Perhaps it would be better, however, not to *require* anything, but instead to employ a teacher of such outstanding personality that students would insist on taking these survey courses, whether required or not.

Presuppositions

This chapter is, in some respects, the core of the book. At the beginning it seems desirable to state a few presuppositions on which it is based.

First, greater economy is effected, for under-classmen especially, when their curriculum is planned in terms of surveys of fields rather than in a series of brief introductory courses which touch only fragments of fields. The author proposes, therefore, that introductory courses be planned as surveys. For instance, most students will take only one course in biology. From this they should obtain a practical overview of the entire field.

Second, teaching religion is not at all synonymous with teaching the Bible. For Christian people some knowledge of the Bible is highly to be desired, but the Christian religion is only partially based upon it. Therefore, while a survey study of the Bible is included in the curriculum, and while opportunity for more intensive study is to be provided, the Bible is not given an exaggerated nor unique place.

Third, it seems evident that in the education of Christian students for religious leadership every subject should be taught and studied with religious values in mind. By this we do not mean emotional piety, of course. We refer

to a wholesome, manly type of religion, which every student will respect, whether friendly to the church or not. And certainly we would not "drag religion in by the ears." To illustrate this point of view, the author has outlined desirable contents and points of view in such materials as psychology, sociology, biology, Bible, and the like.

Fourth, if religion is to be taught effectively in college, certain aspects of it must be taught by every teacher in every subject. This implies a thorough correlation among departments, and the drastic elimination of inter-departmental rivalries and conflicts. Five types of possible correlation are described.

Fifth, it is understood that education is a coöperative endeavor in which students and teachers alike participate. It is not a pouring in process, nor can it be conceived merely in terms of lectures and assigned readings. There must be active, democratic participation in many ways. Some of these are indicated in this chapter, some in the chapter which follows. Furthermore, there is no excuse for using or conceiving facts as *dead* knowledge. Knowledge is living, vital, and every fact presented should be seen as it relates to the human values, the human issues, of the present day.

Sixth, extra-curricular activities of students are vital, and should be intimately correlated in the educational process. They are fundamentally a part of the curriculum. The author has been tempted to take space for a consideration of the athletic, the fraternal, and the literary activities which occupy so great a part of student time. He has not done so because of space limits, in part, and also because attention has been centered upon other aspects of the college experience.

Seventh, since the church in the college town pretends to offer an educational program for all who attend, and since it attempts to grade this instruction to the intellec-

tual level of various classes and departments, it is to be expected that there will be a department in the church school for college students, and that the work offered will be comparable, in academic and other respects, to that offered in the college. This being so, it is perfectly legitimate for the college to coöperate with the town church by supervising the work offered students, and by offering credit for work done in these classes. By this means the level of church intelligence would rise, and students would be encouraged to attend and participate. A plan is provided through which this is made possible.

Religion as Usually Taught

A frequent procedure in the Christian college is to offer a number of brief informational courses in the field of religion, to require each student to take six semester hours (five percent of their total course) in this field, granting permission to elect these six hours within a limited range, and then permitting some election of other religious subjects. An investigation made in 1923-4 into 250 colleges affiliated in the Council of Church Boards of Education gives the distribution of courses offered in 233 of these colleges as shown in the table on the following page:¹

Nearly two-thirds of this total is in surveys of biblical literature and history, the purpose being frankly informational. This is based upon the assumption that the previous education of the student in matters of religion makes necessary a complete re-study of the contents of the Bible—an assumption which is usually well founded, although it disregards adequate preparation previously made by a few select students. It assumes, also, that the principal purpose of the college course in religion is to supply this information, an assumption with which the author is only partially in accord. Other aspects may be vastly more important than information as such, useful though the

¹ *Christian Education*, March, 1925.

	<i>Percent</i>
Old Testament History	17
Bible	14
Life of Jesus	12
New Testament	8
Old Testament	8
Religious Education	7
New Testament History	5
Prophets, Poets, Wisdom Literature	3
Apostolic Age	3
Christian Evidences and Apologetics	3
Psychology and Philosophy of Religion.....	2
Teachings of Jesus	2
Biblical Literature	2
Church History	2
Paul	2
Hebrews	2
New Testament Literature	2
Comparative Religion	1
History of Religion	1
History and Development of Christianity...	1
Miscellaneous	3
	100

possession of facts may be.² And some of these other aspects of religion may be acquired, to considerable extent, through participation in classroom activities.

Where instruction in Bible is required, it is usually placed in the freshman year, although a few institutions require that it be taken later. The survey of the Council further reveals that, outside of required courses, few stu-

² Thirteen years ago (1916) at the one hundredth anniversary of Allegheny College, President William H. Crawford of that institution, President Herbert Welch of Ohio Wesleyan University, and President Henry C. King of Oberlin stated the ideals and aims of the Christian college. Information, of course. Culture, of course. Religion, of course. But essentially all this should lead to the development of *manhood*, in accord with the ideals of Jesus. See *The Christian College* (Methodist Book Concern, 1916).

dents continue to elect religious materials. They are interested in other areas of knowledge; their faculty advisers seek to guide them into fields which will have direct relation with their later professional careers; and, in institutions where there is felt to be a conflict between departments of science and of religion, students tend to refrain from taking courses in Bible and religion.

After extended conference and correspondence with a number of administrators and instructors, some in religion and some in other fields, the author has formulated the curriculum which will be outlined in the remainder of this chapter, and has included suggestions of the manner in which it may be offered to secure the most wholesome results.

There is relatively little study of religion as such. Only an orientation course in the freshman year and a brief Bible course in the second year will be required. But every course taught, in every field, will contribute to the religious point of view. That is the heart of the system here proposed. The entire outline is based upon the assumption that the principal purpose of the Christian college is to educate young men and women who will not only be socially minded individuals, but who will be socially minded *Christians*. It is based also upon the feeling expressed in the quotation which follows: *

Thoughtful presidents, faculty members, and students alike are deeply concerned at the dangerous tendencies in the present situation. There is a new awakening to the need for an adequate guidance of college youth. We are gradually opening our eyes to the desire of college men and women for religious instruction which recognizes all the facts of life and gives them an understanding of their own religion as well as that of others. Educators are rec-

* *Year Book*, National Council on Religion in Higher Education, 1925-6, pages 2-3.

ognizing the eagerness of students for a satisfactory explanation of that upward urge in the life of the universe which science reveals. They see that youth needs a philosophy of life which will carry it through the complexities and temptations confronting it on all sides. Great numbers of parents and alumni share in the desire to incorporate afresh the fundamental principles of religion and morals in the lives of students. It is among thoughtful students themselves, however, that this desire is most intense.

Still further, the outline which follows is based upon the belief that with freedom must be guidance, a guidance which will seek to develop in the individual the capacity to think for himself in areas in which thought is desirable, under teachers whose outlook is appreciative and sympathetic toward the values concerned:

The modern educational trend is in the direction of complete freedom of choice and thought and action on the part of students. There is a decided departure from the idea that faculty members lead the minds of youth toward conclusions in which they themselves believe, or even toward conclusions which society has accepted as necessary to a well ordered common life. Stress is laid upon the truth that students need to think for themselves, and not to try to get along on second hand truth. We do not quarrel with the general principle, but as the new principle is working out, unhappy results and even tragic results are all too evident. We live in a real world, not in an ideal one, and we are coming to see that where a college does little to help students to appreciate the Christian way of life, the result too often is no real thinking, no conclusions personally wrought out, no high ideals, no philosophy of life, except a lazy fatalism.

Where there is no positive Christian influence on the part of the administration or of the faculty, it must be clear that the advantage is all on the side of the material-

ists, the cynics, the hedonists, even though the number of such faculty members be small.⁴

Different Functions of Junior and Senior College Work

The course divides itself naturally into two equal periods, junior college, and senior college. The pressure from the developing high school movement from below, and the pressure from the professional schools above, is accentuating this cleavage. As we shall see, the objectives to be attained in the junior college are somewhat different from those to be attained in the senior college.

The freshman, coming up with the background of a high school course, should now be led to orient himself more completely in a unified world, in which science has a part and religion a part, experienced from the standpoint of early adult enthusiasm and idealism. Only very partially has his high school and church education oriented him in any adequate way. Every field covered in the first two college years should be approached from the standpoint of appreciation and outlook, with the idea that the student will discover for himself his own place in the world and determine to fulfill his social obligations. By the latter half of the sophomore year he should have made his decision in these matters.

The tragic fact that many teachers, even in Christian colleges, proceed on the assumption that the student must first "lose himself" before he can "find himself," is exceedingly unfortunate. The author conferred recently with a great many upper classmen in an institution which is under Christian auspices. The consensus of experience among them was that the student comes up with a background of religion which is more or less inadequate. This background is ruthlessly destroyed in the first half of the

⁴ Report of the Committee on the Relation of the Colleges and the Churches, The Massachusetts Congregational Conference, 1926, page 65.

freshman year. The machinery of the institution is so operative that all students pass through this iconoclastic process. Only a few, relatively, find their places with religiously minded teachers or friends, and come through unscathed.

The usual student is dazed, and does not know what to do with religion. He has decidedly "lost himself." Those who leave school during the freshman year, as many do, go out into life in this unsettled state. Some of those who remain begin to think for themselves later, but there is apparently no successfully planned effort to help them think through to sound conclusions. Scientific facts are heaped upon them. Very few students in this institution take courses in religion, and those religious courses which are offered deal only very slightly with the problems students face. Some few, through their own efforts, "find themselves" again, and re-establish their faith in God and in Christ and in the church. Most of them, however, fail to maintain earlier contacts with the church, and so receive little help there. Some few are helped by ministers and by religious companions, and come through with a warm religious faith. More than half of them, if the author gathered correctly the student opinion, fail to "find themselves." Under the influence of teachers who have little or no warm spiritual life, students are led on progressively in the scientific field, become fixed in a materialistic outlook on life, and graduate from college skeptical about all religious values.

The author profoundly believes that the process of self-discovery in the realms of scientific truth should not be based upon this destruction of previous religious faith; nor should reconstruction be left to chance, under the false assumption that the student should have "freedom" to make his own religious choices. He is given careful guidance as he makes his "choice" in the realm of physical values. He needs guidance just as much in the spiritual

interpretation of these things. Under the inspiring guidance of wise teachers, the old foundations can be strengthened, or new foundations substituted, and the whole student experience be made one of constructive growth.

By the latter half of the sophomore year the student will, perhaps, have decided upon his future career. He will, at least, have chosen the major fields of interest he will desire to cultivate in his junior and senior years. The college will not encourage students to make fixed life decisions before this time. Some of those who entered the freshman year with the desire to become ministers or missionaries will have discovered that they should not enter these vocations, and wisely will have changed to other fields. A good many who enter college with no particular thought of a religious calling will discover that this is just what they desire to pursue.

By the end of the sophomore year the student may be encouraged to decide upon his future career. If preparation for this career does not require further study of a professional nature, or if the student shows little aptitude for further development, he should be frankly advised to stop his formal college education at this point. As a matter of fact, nearly fifty percent of those who enter the freshman year do leave school before the junior year. In saying this, we would not defend the proposition that higher education is only for the intellectually superior few. We do not believe this. Too few among us are "intellectually superior." Higher education is for those who need it in order to become more socially useful, or more usefully social, and whose outlook on life is such that further preparation will equip them for more adequate social leadership. Substantial, average young folks, of good general intelligence, should be encouraged to complete the college course, provided their motivation is one that will lead them into service.

The purpose of the second two years would be predomi-

nantly pre-vocational, although there would, of course, be opportunity for those students who wished to take a wholly non-prevocational major to follow through such a program. Methods of teaching would be modified somewhat from those employed during the first two years. Outlooks of the curriculum would be somewhat different. Motives of the teachers would be different. In the first two years the purpose was largely to lead the student up to the point where he would select the profession for which he needed further training, and to give him the socialized, appreciative background that would lead him to enter upon that professional outlook with a wholesome attitude. In the first two years he will have cleared off most, if not all, his prescribed courses. He will have selected his major and minor sequences, and be prepared to enter upon the more intensive cultivation of those fields of interest.

If the previous work has been wisely planned and properly motivated, every Christian lay student should come to the beginning of his junior year convinced that he has a twofold calling in life. He will be a business or professional man, and he will be a socially motivated Christian layman. Not that the two interests are incompatible: in a very real sense the two will coalesce. His avocation will be religious leadership, no matter where or how he earns his bread.

The student will have completed sixty of the prescribed one hundred and twenty semester hours; he will have sixty others yet to complete. A number of these will be in a major field of interest, and a smaller number in a correlative field of minor interest. In any case, he will have a good many free electives. If the outlook of his teachers and advisers has been that which the author contends is proper, and if the spirit of the institution has leaned in the same direction—that of preparing students for active Christian leadership—the large majority will come to the junior year convinced that they wish either to take a

major or minor in the field of religion or religious education, or, if their major and minor sequences both lie in different fields, they will desire to take a fairly large part of their electives in the field of religion.

As suggestive in part of the outlook here adopted, the undergraduate course of the Y. M. C. A. colleges may be studied. The curriculum makers for these colleges faced clearly a problem: What is the purpose of educating students in Association colleges? They answered the question with an affirmation: The aim is vocational—to prepare students to become effective secretaries for the Y. M. C. A. What then, they inquired, should be the curriculum of the college? The answer is shown in the four year course which has been prepared on perfectly cultural lines, and yet which helps a student acquire those outlooks and skills which will lead him to become an effective secretary. He is to be religious, profoundly religious, and at the same time effective in his work. As a result of this conscious aim, carried through to success, one notes in the curriculum of Y. M. C. A. colleges the lack of many traditional courses and the inclusion of several new ones.

Curriculum makers for the Christian college might find a profitable object lesson here. As they face the question of what should be the purpose of a Christian college course, we contend that they should answer the query with the affirmation: To prepare students, in the first place, for intelligent leadership in the Christian movement, both within the church and in society; in the second place, to introduce them to the profession or occupation they will follow to earn a living; and in the third place, so to carry through the educational process that a student on graduation will be a "cultured" person.

These three objectives must be considered as of equal worth. Curriculum materials which are merely traditional, which are taught because they are required by custom, will be severely overhauled, and possibly omitted.

Other courses, at present elective, will be included. New courses will undoubtedly be added. In offering every course, of whatever nature, the professor will have in mind the layman's future work as a leader in the Christian movement, and will seek to prepare him for that task.

With these objectives and qualifications in mind, we turn to the actual courses and surveys a student will pursue. The courses and surveys are outlined with no sense of finality, but in an endeavor to show how a curriculum may be planned to accomplish the objectives desired.

THE CURRICULUM FOR FRESHMEN

<i>First Semester</i>		<i>Second Semester</i>	
Freshman Week		Freshman Lectures	1
Freshman Lectures	1	Education and Life	3
Religion and Life	3	Biology	5
Biology	5	Other Courses	6
Other Courses	6		
			15
	15		

Freshman Week. This will be a period of four or five days, including a week end. All instructors will be on the campus, as will also the officers of the Christian Association and other student interests, a few selected upper classmen, and the incoming freshmen. There will be trips about the campus, instruction in the purpose of college life, including the religious purpose, methods of study, use of college facilities, student relationships, and activities. There will be mental tests to fit students into homogeneous groups, and all details of enrollment will be completed. There will be physical tests to discover bodily needs. On Sunday the freshmen will have opportunity to become acquainted with the town churches and their members, and will find a place in the homes of the people. The first lesson of the freshman church school course will be offered, taught by the best men the institution affords (see page 187ff. for an outline of these courses).

Freshman Lectures. One hour a week throughout the

year there will be orientation lectures, dealing with the physical universe and how it came to be; problems of human environment and how man has become master of as much of it as he has; problems of society which intelligent persons should attempt to solve; problems of a religious and moral nature which students face. There will be readings, lectures, discussions. No book exists which contains the readings desired. Selections would have to be made, perhaps mimeographed, and revised each year. These lectures would be planned in a sequence, and given year after year. Several members of the faculty would take part, and possibly visiting scientists or representatives of points of view would be invited to participate on occasion.

Religion and Life. This survey will study the place of religion and the church in Western civilization, and show how religiously motivated individuals and groups may help solve the problems which are so vexing at the present time. Out of this survey should come an appreciative understanding of what religion is, what Christianity is, what the Bible is, and of their place in the life of the individual and of society. The principal problems which students face and the difficulties they encounter will be discovered and frankly discussed. The purpose of the survey will be distinctly one of orientation, appreciation, and self-discovery. Three hours a week would perhaps be sufficient.

Education and Life. A companion survey would follow in the second semester. Given the orientation into individual and social needs and problems and the place of religion in solving them, which should result from the course in Religion and Life, students will now study the means which society has evolved for educating the individual to secure the greatest happiness to himself and the greatest usefulness to society. Agencies will be studied, such as home, public school, church, press, motion picture . . . , their purpose analyzed in the light of existing needs and tendencies, and means of control suggested. The develop-

ment of character as the most important aim of education will be stressed, and means to accomplish this will be studied.

The purpose of these two surveys in the freshman year is: *First*, to help the student acquire such an appreciation of the place of religious motivation in every aspect of social life that he will not be brought to scoff at the church or feel indifferent to it, that he will realize its very important place in the development of those ideals which alone can make for a satisfactory social order. *Second*, to develop in the student such a desire for further study in the field of religious thought as will make him desire to take the survey courses in the Bible as history, literature, and basis for religion which will be offered in the sophomore year. *Third*, to give him such an outlook into life as will cause him during the summer vacation back home to take an active part in the religious leadership of his home church. If these results are achieved through the religious survey courses of the freshman year, we need have little fear of the student's future religious interests.

Biology. Three hours of class and two periods of laboratory work each week throughout the year will probably be required. This is the only survey of biology or kindred fields which most students will make. The purpose should be, therefore, to introduce the student to the subject in such a manner as will help him to become useful to himself and his community. The Christian instructor will have in mind several objectives, a number of which are frequently considered as outside the field of biology: *First*, to give such an understanding of animal and plant life as is usually given in a good introductory course, but with larger reference to human life. *Second*, to help students understand those influences which promote healthful physical life, and those influences which are detrimental to health. This involves an elementary consideration of dietetics, of personal hygiene, and correct habits of living. It

also involves some acquaintance with the principal diseases, their causes and cure—not with the slightest idea that the student may dispense with the services of a physician, but that he will not be so profoundly ignorant of the simplest rules of health as most people are. *Third*, to provide such an understanding of the elementary laws of human birth as will help students in their freshman year to acquire a wholesome attitude of respect toward individuals of the opposite sex, and enable them to approach marriage and parenthood at the proper time with appreciation of the issues involved. *Fourth*, to give such knowledge of and attitudes toward community health and hygiene as will enable them to function as intelligent citizens should in these matters, though again with no feeling that they are engineers or experts. The whole attitude of the instructor will be one of reverence for the values he is teaching. If his outlook is social and religious, and his purpose is definitely to prepare his students for effective social and religious living, he can lay such foundations in this freshman course as will enable students to approach the remainder of their college career in the spirit of intelligent Christian living.

It is customary in most Christian colleges to permit students to choose among the laboratory sciences what they will of chemistry, physics, or biology. Although chemistry and physics, if properly taught, introduce students to laws and values highly potential with religious worth, we believe that a thorough grounding in biology, as far as a general introductory survey can ground a college student in any subject, is absolutely necessary for the most useful participation as a Christian member of the community. Especially will this be the case if the teacher assumes the immediately practical objective we have suggested of helping the student acquire information on subjects he ought to understand, and attitudes of religious and social worth. If this survey course is rightly taught, the problems of

student sex attitudes, for example, should be largely solved.

In addition to the surveys of fields suggested above for freshmen, the author suggests an intimate correlation between the college and the local town churches, and a curriculum in religious subjects to be offered on Sunday morning by college professors, or persons equally competent, in the church schools. This work would be entirely elective. It is outlined in some detail further in this chapter.

All of this survey material would occupy nine or ten semester hours. Other subjects would, of course, be required of freshmen—English, history, mathematics, or what not—whatever curriculum makers would decide is best, in the light of what standardizing agencies prescribe and local needs demand. All courses would be taught from the religiously motivated point of view.

THE CURRICULUM FOR SOPHOMORES

<i>First Semester</i>		<i>Second Semester</i>	
Bible	4	The same survey of fields, continued	
Psychology	3		
Sociology	3		
Other materials	5		
15			

The Bible. This survey of the field would require four hours a week throughout the year. The first semester would be taken for Old Testament, and the second semester for the New Testament. Students would have in mind the following objectives:

Old Testament. *First*, to read the book through thoughtfully, and acquire an appreciation of its literary beauty, of its types of discourse, of its figures of speech, of its outstanding passages—just as they would come to appreciate Shakespeare or Milton. *Second*, to understand the development of Hebrew religious thought, beginning with the very naïve conceptions of the earlier writers, and finally attaining the level represented in the later prophets.

Third, from this to understand how religion is a growth, responding in part to the better thought of its times, but in large measure transcending this, and creating a better society upon higher levels. *Fourth*, there would be a historical motive, of course, in appreciating world currents which pressed in upon the Hebrew people, and which determined, to some extent, the direction and rapidity of their religious evolution. *Fifth*, there would be an effort to understand how the books of the Bible came to be written, how and why they came to be held as sacred and inspired. The student would come to formulate for himself an idea of the Bible as history, as science, and as revelation.

New Testament. This survey course would open with a thoughtful study of the social, economic, religious, and political history of Palestine just preceding and during the time of Christ. Then would follow through a careful reading of the gospels, a study of the facts of Jesus' life, what he did, where he did it, what the circumstances were. A study of what Jesus actually believed and taught would follow. In connection with this attempt to understand his philosophy of life there would inevitably arise the problem of applying his gospel to modern life conditions, and a brief appraisal of "Christian" society to-day. Time should permit a brief survey of the organization and development of the early church, and the evolution of theology under Paul and his co-workers. While the teacher would strive to make this course, as all others, "academically sound," he would seek to introduce students most sympathetically to Jesus, hoping that through this contact there would develop a fundamental dynamic for effective living.

The purpose of this course is distinctly cultural. There must be no effort to convert non-Christians, nor to enforce or insist upon any belief, particular interpretation, or point of view not justified by facts. But it will be vastly more than a study of "Biblical Literature" or "History." The teacher will seek to orient the student in the subject,

to develop in him a deep appreciation of the interests involved, and to help him discover his place in the developing world of religious value.⁵

It might be well to justify the relative position of the courses in religion during the freshman and sophomore years. Why not offer the Bible first? A number of considerations lead to the present order: *First*, most high school graduates come up to college completely sophisticated in a number of things. They are wise in certain undesirable ways of the world, but exceedingly naïve in other realms. Particularly, their religious conceptions are sadly inadequate. They have taken religion for granted, just as they have taken parents for granted, and have not appreciated its place in the world. While many of them are wholesomely minded and appreciative of religion, others have learned superficially that "Church and Bible do not amount to much." Before anything else, they all need orientation; they need to have knowledge unified; they need to appreciate knowledge as a whole.

It is recognized in many institutions that the way to accomplish this is through "introductory" or "orientation" surveys in the fields of the sciences and of life.

⁵ A friend remarks, "The objectives you enumerate are splendid. But teachers will want to know not simply what objectives to seek, but *how to attain them*." We sadly need a book on methodology in this field, and another on the psychology of religious education of students. The reader may, however, consult the following valuable magazine references on method and procedure:

Four articles in *Christian Education*, December, 1924—Ely, Mary R., "The Biblical Teacher as Creator of Religious Harmony"; Muihlenburg, James, "Teaching the Bible from the Literary Angle"; Wood, Irving F., "The Academic Obligation of the Bible Teacher"; Fowler, H. T., "The Biblical Teacher's Scholarly Responsibilities." See also in January, 1927, Kendrick, Eliza H., "Biblical Instruction in Its Relation to Church Loyalty." In *Religious Education* see Rolfe, Mary A., "Teaching God to Students of Science," August, 1924; the same author, "Teaching the Bible with the Purpose of Clearing the Student's Mind for an Understanding of the Religion of the Scientist," August, 1926; and Aubrey, E. E., "Teaching the Bible in an Age of Science," February, 1928.

Very few Christian colleges, however, have attempted to orient students in religion. But why not? If a wholesome understanding of American civilization, of personality, of contemporary social and individual problems is desirable, is not a clear understanding of the way religion and the religious outlook can help meet these problems equally desirable?

Secondly, common practice in college work has been to throw the student immediately into survey courses of the Bible, and the objective of these courses is very generally admitted to be informational. Educators are coming to recognize that the deductive method of teaching religion is open to criticism. A far better procedure, we are coming to believe, is to approach religion from the previous experience and felt need of the student, to discover what he already has in the way of foundations and of problems, and to build the courses in religion upon these experiences and problems. Therefore, place orientation courses first.

Third, to be complete, education must include summer as well as winter. The vacation period should be, for American Christian students, a laboratory period, when they put into practical use the things they have learned during the college year.⁶ What better, therefore, than to give in the first part of the freshman year an understanding of the place of religion in the life of the individual and the community, and in the second part to give such an insight into the educational process that students may return to their home communities and churches with not only an understanding of the nature of religion, but a profound conviction of the educational task of the church, and a desire to undertake some form of practical religious serv-

⁶ In Chapter VI attention is called to areas in which student religious leadership may be exercised, both on the campus and among the churches, during college days. In any case, such opportunities will not be available for all. Further, the use of vacation as a laboratory period has certain pedagogical values that should be utilized.

ice—in the vacation church school, in the leadership of a group of boys or girls, in preaching for the local church, or in any one of a dozen forms of community service? This outlook should, by all means, be acquired during the freshman year, in order to avoid any possibility of weaning students from active religious leadership through lack of motivation in their first summer.

Fourth, to study the Bible in the freshman year would be to throw the student into the necessity of either accepting the teacher's affirmations, or of making interpretations and coming to conclusions for which neither his intellectual maturity nor his previous training give him adequate preparation and incentive. To study the Bible, or anything else, under such circumstances would be purposeless. To offer Bible in the second year, however, after the student has a year of orientation in problems of religion, after he has learned to appreciate the place of the Christian church and the Christian religion in modern society, and when he can approach the study of the Bible from the viewpoint of a felt need—the need of discovering the origin and basis of that Christianity which is the core of American civilization—this is to invite an earnest sympathetic study of the book in the sophomore year. Add to these incentives the stimulation of the preceding freshman year, when the whole burden of the institution has been to inspire in the student an appreciation of religious values, and we may be certain that the study of the Bible will be undertaken in a wholesome spirit.

The preceding paragraphs may sound either too "fundamentalist" or too "liberal." Whichever standpoint an institution may assume, it will certainly seek to establish the student's interpretation of the Bible on the basis of his personal evaluation and appreciation, and not upon any process of indoctrination based upon authority.

Psychology. Three hours a week will be needed throughout the year. This is a survey course, probably the only

one most students will take in the field. Therefore, it will seek to bring the student to such an understanding of psychology as will be most helpful in his work. The course will include: *first*, a good, stiff introduction to the field of human psychology; *second*, emphasis upon the mind as an efficient tool for gaining and using knowledge, with correspondingly less emphasis upon the physiology of the brain and the nerve processes; *third*, emphasis upon a grasp of the laws of learning, and upon their effective use; *fourth*, especial attention to the psychological laws operative in the development of character and the ideals, and in the field of spiritual values. Why do men pray? What is the psychological explanation of religious faith? What explains the growth of religion in the individual and in the group? Careful study under a competent teacher should help satisfy these religious questions and doubts which assail the student as he studies the mechanistic and materialistic side of life upon which so much of modern science rests. And *fifth*, development in the student of those appreciations, skills, and capacities which will enable him to work in accordance with psychological law, and yet will lead him to maintain the vital hold on religious values which psychology so easily tends to undermine.

Sociology. A three hour survey course throughout the year. While this course will seek to give the student a wholesome introduction to the subject of sociology, so that he will be prepared for further study if he so desires, it will be taught as a survey of the entire field. The usual course deals with the individual in his social aspects, including those social qualities which, combined, make up religion, but presents the subject in such a way that the student does not recognize religion as inherent in the process. It presents the origin and nature and evolution of society, without showing that the whole process is shot through with motives and impulses which are essentially religious

and which lead to religious organization. It deals with methods of social control, without recognizing that religious motivation is the most effective control. It surveys social problems and conditions, and seeks solutions, without recognizing that the parent of most agencies for social betterment is the Christian church.

We would teach these same social relationships, social organization, social problems, but with such emphasis that the student would recognize the proper place of religious motivation in the sociological process, and would come through the course a stronger Christian. In like manner, in the study of social organization we would not only include mention of the Christian church, but would show—which is historic fact—that the church has led in the development of these most useful social institutions. The sociology of religion, particularly Christian sociology, would occupy a considerable part of the teacher's effort and the student's thought.

It is customary, in very many Christian colleges, to permit the election of a certain number of semester hours in the social sciences, giving the student opportunity to choose what courses he will. We believe that a thorough introduction into both sociology and psychology is desirable, if the student is to lay that foundation which he needs for the greatest usefulness as a socially minded member of the Christian group.

In addition to these three fundamental surveys of fields in the sophomore year—Bible, psychology, and sociology—occupying ten class hours a week, the student will take such other courses as the curriculum committee may have determined, to satisfy the requirements of the standardizing agencies, though all will be taught from the standpoint of appreciation and orientation, and with the desire to help the student prepare himself in a rounded way for participation in the ongoing Christian movement.

*Suggested Majors and Minors in Religion and in
Religious Education*

By the end of the sophomore year many students will have dropped out. Those who remain, fifty to sixty percent of the original freshman group, will have definitely chosen to cultivate certain major and minor fields of interest, the studies in which will be so planned as to lead to the door of whatever vocation or profession the student may desire to enter, or to the graduate school for professional training. Only partially will the studies in these last two college years be of a vocational nature. While they should make for usefulness in the field of service chosen, they should especially lay the foundation for thorough work of a professional nature to be undertaken in a graduate school. They will, therefore, continue the tradition of general culture for which the liberal arts college is said to exist.

Without pressing very far into this problem, we present here only an outline of the materials which might be offered in the department of religion, and which might with profit be taken by students preparing for professional religious work, by students who desire to major or minor in religious fields, but who will work as laymen in the church, and by students who desire to elect a few studies in the field of religion while pursuing their major and minor sequences in other departments.⁷

In this connection another point of view should be made clear: When biology is taught as a separate course, it is not felt that it is separated from other materials in the college. When religion is taught in a separate course, it is felt that religion is being put off into a corner. That is,

⁷ President Arlo A. Brown of the University of Chattanooga has presented a point of view in some respects similar to the one outlined here, but decidedly different in other aspects. See "Pre-Theological Courses in College," in *Christian Education*, January, 1928.

courses in religion are felt to be different from those in any other department, for religion embraces the whole of life. Only certain aspects may be placed into separate courses for separate treatment, while the spirit of religion must permeate the entire institution.

In like manner, when courses are organized in religious education a feeling tends to develop that this is an especial kind of education, different from that which students will study who wish to become public school teachers. As a result, relatively few students will take courses in religious education. They are not particularly interested in it.

The subject of preparation for effective religious leadership is so important that all students should become interested. In order that the greatest number might be influenced, would it not, perhaps, be wise to place the burden of preparation for such leadership upon all courses in education, and omit most of the distinctive courses in religious education entirely? For instance, the very large numbers of students who study educational administration, methods of teaching, psychology of learning, or philosophy of education, might very well become acquainted with the salient facts of church school administration, methods of teaching religion and of developing character, psychology of learning and acquiring ideals, and the philosophy underlying religious education, as a fundamental part of their course. If this were done, it would avoid the multiplication of courses, and save the time of students and teachers alike. It would also help integrate the idea that education is a whole, whether it refers to religion or to arithmetic, and would prepare students of education for service in the church as well as in public schools.

Of course, there are difficulties inherent in the suggestion. In the *first* place, the problem of accrediting such courses might arise with state certificating agencies. *Secondly*, most teachers of education have neither the desire

nor the background to bend their present courses in this direction. Then, too, if a department of religious education were organized, or specific courses were offered in this subject, greater attention would be drawn to it.

Most small colleges do not maintain a separate department of religious education. In most of them there is only one professor of religion. Recognizing this, and the added fact that he will have to teach whatever courses are offered in the field of religious education, we have outlined a program for him designed to cover both fields. The work would embrace four survey courses, each intended to orient students in an entire field of thought. These survey courses would be called:

	<i>Hours</i>
For freshmen:	
1. Religion and Life	3
2. Education and Life	3
For sophomores:	
1. Old Testament	4
2. New Testament	4
For juniors:	
1. Educational Functions of the Church	4
2. Educational Program of the Church	4
For seniors:	
1. Major Religions of the World	4
2. Missionary Movements	4

In institutions where two teachers are employed, the number of courses would be largely increased, and the possibility of election would be correspondingly larger.

We have already mentioned some things concerning the manner in which these courses would be taught. They would be academically sound: just as thorough from the standpoint of academic values as Latin or history or sociology.

They would be solid courses, requiring hard work and constructive thought, courses like those offered in any other

department. Religion must not be thought of as either a "grind" or a "snap."

Freedom of thought would be not only desired, but insisted upon. Whether a student is radical or conservative, he should be led to rethink the foundations of his faith, and come to intelligent conclusions. In considering debated problems, such as, for instance, the authority of the Bible in modern life, the instructor would present dispassionately the several most commonly accepted standpoints, welcome discussion, state his own position, of course, and respect whatever position the student should adopt as his own.

Because the values and sentiments involved are supremely important, the instructor should maintain constantly a warm relationship of sympathy toward his students and toward the materials he teaches. Only so can he hope that students will make religion a vital part of their living.

All students would normally take the survey courses offered to freshmen and sophomores. Students wishing to major in the field of religion would take the courses offered in the junior and senior years. Those wishing to take a minor would choose any two of the four courses offered.

We have already suggested desirable contents for freshman and sophomore courses. Desirable contents for the four advanced courses might be as follows:

Educational Functions of the Church. This introductory survey of modern religious education proceeds on the assumption that the entire work of the church is educational, and seeks to develop a philosophy of education adequate to that concept. In developing such a philosophy, the following specific problems would need to be considered: *First*, the place of the church in the total educational process. Its relation to other social educational agencies, such as the school, the home, business, the community, recreation, etc. *Second*, educational objectives which the

church has sought in the past, and a restatement of those objectives in terms of present social and individual needs. How does a religious objective differ from any other kind? *Third*, in view of the church's peculiar functions as *religious* and as *Christian*, its educational task might be conceived in definite terms. We have already suggested in Chapter I certain considerations as to the church's educational task. Students would study this and other formulations, would consider the relationships involved and the problems to be faced, and would attempt to formulate for themselves a scheme that would be worthy and that might be achieved. The department of psychology would normally inform students concerning the religious possibilities of childhood and youth.

Educational Program of the Church. Having determined a feasible, and possibly attainable, goal for Christian education through the church and in coöperation with other social agencies, the class would study methods of attaining that goal. For instance: How are different types of churches now organized for educational ends? What methods do they employ, and how successful are they? Consider, for instance, conservative and liberal churches; rural and city churches; large and small churches; churches whose members are educated and churches less fortunately situated. In considering problems of organization and method, the class would investigate, among other things, the following:

- Organization by age groups in the church school
- Organization of special groups, such as Scouts, Busy Bees,
or Christian Endeavor Societies
- The weekday church school
- The vacation church school
- Relations between the school and the preaching service
- Correlation between church and home
- Parent education groups, their purposes and programs
- The most adequate curriculum for each age group

Methods of teaching religion

The problem of training teachers and other leaders

Use of art, music, and ritual

Use of pageantry, dramatics, and other forms

The problem of finance

Architecture and equipment

Professional leadership—director, superintendent, supervisor, minister

These are merely suggestive of a host of problems the class might study.

In a small college, where one man teaches religion and religious education, it is exceedingly difficult to offer a variety of courses called "curriculum," "methods," "organization," and "administration." Much preferable would it be to bring students to face the problem in the large, through a survey course, and in the process bring to bear the most thoughtful means of solving church and church school problems. The instructor should hope that, having taken these two survey courses in religious education, his students would return to their churches not only intelligent, but willing and zealous in actual leadership.

Major Religions of the World. First, in a clean, sympathetic, wholesome way, the instructor would seek to bring his students to an appreciation of other religions than his own. In a rapid historical sweep, students might be brought to appreciate the salient facts of such movements as these:

The religion of primitive people—Bushmen, Bantus

The religion of more advanced aborigines—Aztecs, Indians

An ancient cult—Amon, Moloch, Baal

Mithraism, or some other faith parallel to early Christianity

Modern Buddhism, Hinduism, Shinto, Confucianism, and Mohammedanism, emphasis being laid on the present, but with enough history to understand the genius of the faith

Modern American cults—Spiritism, Mormonism, Christian Science

Second, a study of modern Christianity, including such problems as these:

The actual status of such major religious groups as Catholics, Jews, Protestants (perhaps Jews could be considered here)

The actual status of the major Protestant denominations. Wherein do Presbyterians differ from Baptists or Methodists? Why? What likelihood of church union or coöperation?

The status and function of such organizations as the International Council of Religious Education, the Federal Council, and the Religious Education Association

Missionary Movements. The purpose of this survey would be twofold: *First*, to show how every major development of Christianity was grounded in a missionary impulse. This would result in an appreciative acquaintance with such personalities as Paul, Augustine, Patrick, Ulphilas, Luther, St. Francis, Wesley, and Whitfield. *Second*, to survey the modern foreign missionary movement, its origin, progress, and present status. The commonly accepted motives for missions would be carefully evaluated, and the movement studied in its bearing upon the social, economic, educational, and political movements now coming to fruition in the Orient and elsewhere. Members of the class would be encouraged to formulate their own philosophy of missions. They should return home prepared to assume an intelligent lay leadership in the missionary policies and programs of their churches.*

* A friend doubts whether a professor of religion would easily be found capable of teaching Bible, missions, religions, denominations, history, and religious education. It is very possible that few teachers would be adequately equipped to do this work as experts at once. But university summer courses are offered, specifically designed to help them become intelligent in these broad fields. Preparation could easily be secured.

Church School Courses for College Credit

It should be the desire of the Christian college that its students be as intimately affiliated as possible with the college town church while they are in residence. It is difficult to accomplish this, and for a number of reasons. In most college town churches little preparation is made for the religious education and for the social life of the college student group. The college itself, usually, takes little direct interest in the church life of its students. Five hundred or more young men and women come crowding in all at once—nearly as many students as the church has members. A few hurry-up Sunday school classes are organized to care for them, and successful bankers or business men of the church are pressed into service as teachers. These classes are usually large, and the teaching is little different from preaching, except in quality. Students whose lives through the week are filled with intellectual values of a high order naturally find little interest in a church school conducted along traditional lines, and most of them drop out.⁹ We cannot blame them—but we can improve conditions.

The college should not only desire that its students maintain close connection with the Christian church, but also that its students, the large majority of whom are Christian laymen, may be prepared, through the most thorough study of religion, to assume leadership actively in their own church schools on vacations and after they complete

Another friend wonders whether the work offered is not too "church centered." It is, to some extent, deliberately church centered, due to the author's feeling that most strenuous efforts must be made in the very near future to educate an effective lay leadership for the church. That institution is to-day standing at a crisis point in its existence.

⁹ In one prominent church college of a thousand students, eight hundred go to Sunday school the first two Sundays of the year. By November not more than two hundred attend—and this in spite of extra fine teaching and equipment.

the college course. This implies that students shall enjoy a wholesome church life on a par educationally and intellectually with the life they enjoy in college. These students have usually been active participants in the life of their home churches. When they come to college they are not content merely to attend services and to "sit." They want something significant to do, something equal to their powers and stimulating to them.

It is the recommendation of the author that an elective Sunday morning course be prepared to cover just the four college years, that this work be based upon college standards, and that college credit be granted for significant work done.¹⁰ An application of this plan would involve the following details:

There are two semesters in the college year, and four years. It is possible, therefore, to offer a curriculum in religion that will include eight courses. If the college work is organized on the three quarter basis, an adjustment to twelve courses could easily be effected.

Bearing in mind the immediately utilitarian need of preparing students for effective Christian leadership, as well as the need of orienting students in religious knowledge for cultural and personal reasons, and the need of interesting them in the study of religion, the author would suggest the following subjects from which the curriculum could be constructed:

Biography:

Principal Old Testament characters

Principal New Testament characters

Outstanding modern religious leaders

¹⁰ At the University of Chicago such courses are offered on Sunday morning, and carry college credit. Nearly a hundred students are enrolled. These courses are offered in university buildings, however, and therefore have little influence on church relations of students. At several other universities and colleges somewhat similar plans are being developed.

Development of the Christian religion:

Early church expansion

The dark ages

The Reformation

Present tendencies in church history

The Christian faith:

Essentials of the Christian faith

Personal problems of belief

Christianity and modern social problems

Intensive study of certain parts of the Bible

The Gospel of John

The Book of Revelation

The Apocrypha

Leadership training courses for the International Council diploma, planned, of course, on the college level

Preparation for leadership of specific phases of religious work, as Scouts, high school credit classes, etc.

These classes would be organized for each of the four college years. If there were considerable bodies of students from several denominations, and there were corresponding churches in the community, it would be wholesome to have classes organized in these different churches, thus distributing the load of the teaching group more widely, and avoiding a sense of overcrowding in any one church. Many colleges deliberately employ professors from other denominations than that which primarily supports the school. These teachers normally become associated with churches of their own faith, and thereby could encourage students to attend more than one church. A distributed load would make far simpler the problem of educating students through living in the church.

Students would be requested to enroll in Sunday classes corresponding to their college classification, and the maturity of work expected would be based upon this consideration. Registration of students for credit would be through college channels.

Each class would meet on Sunday morning in a quiet

classroom in the church school for a period of uninterrupted class work. Late comers would not be admitted to the room. Class periods would be as long as the corresponding period in the local college. Collections, announcements, opening "exercises" and similar nuisances would be eliminated, or placed entirely outside the class period. A simple, dignified prayer to open the session; a collection taken once a semester, with the understanding that it would include what each student would normally contribute if it were spread over eighteen times; no announcements whatever within the room; freedom from distracting noises or sights; equipment at least as good as that offered by the college—these things should be easily secured.

Teachers would have the same qualifications as those required for instructors in the college. Very possibly, college teachers should be engaged to do the work, but not necessarily teachers in the department of religion. Students need to be convinced that professors of chemistry and of English are earnest Christian men and informed in matters of religion. Visual, concrete evidence of this fact would be of untold value to the student body. And the teaching of an earnest class in religion would be a tremendous aid in maintaining the spiritual warmth of faculty members and keeping them alert in the field of religious affairs. Most college professors are not equipped to teach religion, it is true, but they are vastly better equipped to do so than the successful hardware merchant who is so frequently asked to teach college girls and boys. Furthermore, a summer quarter or two at a good university or divinity school would give a trained college professor the needed background for effective work.

Students who attend regularly, do the assigned reading, and other work, and take required examinations creditably would receive college credit for their work, up to the credit which work of the same quality would receive in the

institution. If anything, the academic standards maintained in church school work should make larger intellectual demands upon students than ordinary work in the college. This would involve a maximum of eight semester hours' credit for work done under college supervision in the church school. If administered wisely, this would be of greater value to the student, in a number of ways, than almost any other similar amount of work offered in the institution.

A college dean would perhaps hesitate to recommend credit for such work. So would the author—*unless* it were safeguarded most severely, and the integrity of the degree offered were not imperiled in the least.

Students who do not desire to work for credit might be admitted to the class as auditors. Very possibly other persons in the church, not enrolled in the college, would be permitted to take this work. It would be an advantage to the church for them to do so—*provided* that their level of maturity would make possible their grasping the material offered, and provided also that their presence in the class would not be an impediment to high grade work. A "talkative deacon," who could not refrain from expressing his own views, should be tied away from the classroom with a log chain, if necessary. The author suggests this with some hesitation. Until the work is placed on a secure footing, it might be well to avoid the problem which auditing involves by eliminating auditors from the class.

Further discussion of the relations possible between the college and the town churches in the religious education of students, will be found in Chapter VI.

The Problem of Correlation

If a primary purpose of the Christian college is to teach religion, to help students become religious men and women, and to prepare them to assume active leadership in the religious movements of their day—both the formal move-

ments of church and other organizational life, and the informal movements of Christianizing the social order—then every department and every activity of the college must coöperate in the attainment of that objective. In the chapter following this one, the problem of correlating student religious activities and agencies will be studied. In this chapter the emphasis is upon the curriculum and the work of the teaching staff.

It is of little value for the department of religion to seek the development of these spiritual values, if the departments of mathematics and of history do not coöperate. It is just as difficult when the department of religion teaches religious facts as knowledge and ignores what other departments are doing, and the other departments, ignoring religion as fact and unaware of what the teachers of religion are seeking to accomplish, attempt simply to maintain high professional ideals within their own groups. Departmental isolation may be possible from the standpoint of teachers, but such isolation becomes contradiction to students. Five types of correlation are possible, and all of them are necessary.

First, the curricula offered for student choice may be so balanced that each student will take a proper part of his work in the field of religious values, the amount which is “proper” being determined in the light of the total amount of “cultural” courses available. In this way, each student’s program would be so correlated and integrated as to produce a rounded educational whole, in whatever specialized field his interest might lie. Details of this type of correlation have already been elaborated in this chapter.

Second, each department’s work may be so correlated with that of each other department, that there will be no conflict in teaching emphasis. By this we do not mean that each teacher would supinely follow out a previously outlined plan, as is done in the public schools of France, nor that any teacher would surrender initiative in develop-

ing his own work as seems best to him. Neither do we mean that all teachers should be fundamentalists or modernists or democrats or Protestants. It is well for the student to acquire an appreciative understanding of different social theories and religious points of view.

We do mean that each teacher would so present his courses that the student would realize that there is no inherent conflict of interests and no conflict of philosophy between departments in the college. This implies that the teacher of Bible will understand and appreciate what is taught by the teachers of biology and ancient history, that he will know the sociological theories that are being advanced in the department of sociology, that he will be acquainted to some extent with the latest ideas and discoveries being broached in the classrooms and laboratories of the departments of chemistry and physics. It means that his teaching in Bible or religion will be in harmony with the views expressed in other departments.

It means, conversely, that the instructors in biology and in English will know what the teacher of Bible is seeking to accomplish and the means he is using to that end, and that they will not only not contradict his efforts, but will positively forward them by their own teaching. In this way there may be intimate correlation, each department helping the other, and all contributing to an "atmosphere" which will be recognized as that proper to a Christian institution.

We know only too well that this broad grasp of knowledge and culture is not provided in any of the existing graduate schools. We feel keenly that specialization has been carried far beyond its legitimate bounds. Until the graduate universities can be brought to produce a more adequately educated body of professors for Christian colleges, however, this correlation must be brought about through thoughtful faculty conferences, and by friendships cemented among teachers in the school.

Third, in a still more intimate way there may be correlation in the Christian college. It will come about when every teacher comprehends the central purpose of the institution, and molds his work in accord with that pervading purpose. It would be too much to say that he who teaches mathematics should "spiritualize his facts" by dragging religion into every lesson in college algebra, or that the one who teaches Latin should make religious fact the core of every lesson. We would not want religious control over and above scientific control. We do, however, want science taught by persons who are religious, and whose principal objective is the religious values students may acquire. Science, if truly taught, is religious, and opens up great issues of life. A religious teacher of science will do more to develop religious attitudes in students than an indifferently religious teacher of Bible. The teacher is worth vastly more than the material taught. Without saying anything about formal religion, teachers may be very successful in actually developing religious values in students. President Coffman, of the University of Minnesota, recognized this when he said:¹¹

One may teach the multiplication table so that his students will be saints or sinners; he may teach the law of capillarity as a mechanistic fact or as fundamental force not of the physical world merely but dominant in the living world as well; he may teach the rights of property as an aspect of legal procedure or as a social instrument for administration of justice. No matter how he teaches these facts he is making for a better or a worse world, he is influencing human conduct. Wherever ideas are being discovered or manipulated, ethical implications are always present.

The author remembers with grateful appreciation the teachers of his college days. Several of them accomplished

¹¹ In *School and Society*, July 2, 1927, page 653.

this religious purpose in every class. Those who came through the departments of history, mathematics, Latin, biology, Bible, were richer, as well as wiser, men. Undoubtedly the results were achieved because of the caliber of the teachers, but there was also constant reference back and forth among the departments, and no man in the group was afraid to speak of religion to any student or in any class because it was "not in his department." Instructors in any Christian college can make religion vital in all they do, if they are religious men. There can be intimate correlation between all departments, as each one seeks supremely to help students realize in their lives those virtues and spiritual values for which the college stands.

Immediately, however, the question arises whether it is desirable that all members of the faculty shall think of the church in the same way, or hold the same theological beliefs. The answer is, emphatically no. What we are anxious for is not uniformity in statement of creed, but unanimity in appreciation of what the church and the Christian religion has meant, and what it means to society at the present time. As the teacher works in any field, let him not only teach well his immediate material, but aim also so to educate his students that they shall become socially minded Christians, working in and through the church for the social good. In the faculty of a Presbyterian college there might well be Baptists and Methodists, also Catholics and Jews—not partisan defenders of particular formulæ, but persons who, while loyal to their own convictions on theological matters, are sympathetic and sincere in appreciation of religion in every sphere.

Fourth, to some degree there may be correlation through transfer of training. Educators know something about the difficulty of bringing acquired traits to function universally in conduct. Because one would not cheat in the class of an upstanding instructor does not imply that he would not cheat in the class of another who fears that his students

will be dishonest if he gives them a chance. The positive quality of "playing the game" often works in such cases, and students pit their wits against instructors to see just how far they can go. It now seems possible, however, to develop generalized traits of character in at least a conditioned sense; the condition being that association must be consciously and deliberately formed, that attention be placed on the desired universality of application, and that adequate opportunity for practice be provided, all under the influence of an "atmosphere" which is broader than any specific application, and so charged emotionally that the student "just knows" what is right, and does it. In this manner, desirable outlooks on life acquired in one class may be taken over to another; desirable intellectual tools used in one course will be made available for another; and the whole tone of the institution may teach that God still works creatively in his world, through men and women who are willing to work courageously with him.

Fifth, in still a profounder sense there may be close correlation between the departments of the Christian college. Of course, there will be a department where, in an especial sense, religion and the Bible are taught, and this department may also teach courses in religious educational methods, principles, and kindred subjects. Granted, however, that every teacher is in harmony with the purpose of the college to develop in its students appreciative religious outlooks on life, and to help them become efficient Christian laymen during and after their college days, the instructor may approach every course of study from this point of view, including both fact and appreciation of religion. For instance, to mention certain departments:

History. In most history courses the subject matter is presented from the political point of view, and students become accustomed to think of history in terms of dynasties, of wars, and of political successions. This is often true of Bible courses, where the lists of the books of the Bible

and of the kings of Israel are given the most emphatic attention. The newer approach to the study of history places much greater emphasis upon the institutional and social phases, the development of people in various epochs, reasons why prosperity and culture were present or were absent, the development of social institutions and of social ideals, and the relation of great personalities to the age in which they lived.

This newer emphasis is becoming common in the universities where professors of history are trained for employment in Christian institutions. To it we would add another distinct emphasis:

Teach These Values from the Christian Standpoint. Include in the teaching content an emphasis upon the church as a motivating agency in the life of people; show how in religion a large part of the cultural life and of the social life of the nations has been centered. Such an emphasis is perfectly true to the facts of history. The Christian church has been, for the past eighteen hundred years, the most significant force in the institutional, the social, the political life of Europe and of the United States. The facts are there. If the teacher is an earnest Christian, and if eight-tenths of his students are church members, why should not the religious facts be taught as an integral part of every course in the history department? Why should not the students who finish two or three years of history come out at the end of the course with a clear appreciation of the Christian movement through the centuries? Most emphatically they do not acquire this information in most Christian colleges. Why should it be necessary to add a special course in *church* history to the already overburdened curriculum?

The reason the emphasis is not properly placed lies in the fact that most Christian teachers of history have received their professional training in the universities where, for the past half century at least, the mistaken

notion has prevailed that religion was sectarianism and could not, therefore, be included in any sense in the course of study. Christian teachers of history have simply not learned the facts of history as they have acquired their professional training. Then, too, it has been tacitly felt that religion was not the proper thing to talk about, even in graduate university courses. Still further, in most college textbooks on history the place of religion in the life of the people is largely ignored. These same problems apply, though with perhaps a little less severity, to the other courses to be mentioned.

Philosophy. The department of philosophy teaches the movements of thought throughout the centuries. Great importance is attached to the Greek forerunners of modern thought. Very considerable attention is given to such semi-recent persons as Kant, Locke, and Mill. Emphasis is placed upon abstract systems of thought, taught from a theoretical point of view. Why not, in the department of philosophy, give a larger amount of attention to the philosophy of *life* and of *living*, as well as to a search for ultimate truth through systems of thought? Why not include Jesus, and the contributions he made as among the greatest of the great contributions to philosophical thought? Which is more important from the standpoint of truth, as well as from that of the future usefulness of the Christian student, a broad understanding of Neoplatonism and the Kantian point of view, or a sympathetic attitude and a working knowledge of that very practical, and yet ultimate, philosophy announced by Jesus, and an appreciation of the fact that he has had a more profound effect upon modern thought and attitudes than all the others put together? In the search for reality, in the proper understanding of time and space, in the philosophic approach to an understanding of the nature of God—why not include, with most direct reference, with most appreciative understanding, the contributions which Jesus made to our knowledge of these vital problems of life?

Responsibility for this lack of correlation in the Christian college is twofold. In the first place, college teachers of philosophy who have been trained in that field in the universities have become accustomed to define Christian philosophy as "theology," and so to separate it from their teaching. In the second place, most Christian colleges have had teachers of religion as well as of philosophy, and the one who teaches philosophy has hesitated to say anything which would have any direct bearing upon the teaching of religion. The teacher of Bible has been, supposedly, the authority in that field, and, especially when there is a conflict in point of view, other teachers have become accustomed to refer questions of all sorts in religious matters to him, partly because of "safety first," and partly because "it is out of my field." And in those institutions where courses in the departments of philosophy and of religion are taught by the same man, he has often, unconsciously or deliberately, separated philosophy from theology, teaching one subject in one course, and the other in a different course.

Sociology. Students who take sociology in a Christian college are given a rather clear introduction to modern institutions, to modern social theories, and to an understanding of how and why groups act as they do. They study labor unions, housing, amelioration, crime. They do not study public schools, because there is a department of education in the institution. They do not study religious sociology, because there is a department of religion in the institution. These two fields are usually neglected in the department of sociology. The result is that sociological facts of educational and of religious significance are nowhere studied.

Why not include, in the introductory courses in sociology, with the most clear cut emphasis and open speech, and with a distinctly sympathetic attitude, a study of the contributions Jesus made to our understanding of social theory and of social obligation, an outline of his social ethic, and

a study of how influential he has been in creating the present attitude of sympathy which makes applied sociology possible? And why not include, with sympathetic reference, a thoughtful study of the contribution which the Christian church has made and is making toward the solution of social problems? One of the most stimulating chapters in the course would be a study of how the church is parent of the most useful present social organizations, and how members of the Christian and Jewish faiths, though barely a majority of the population, have made by far the largest contributions in money and in effort to the betterment of the social order through private and institutional charity. The facts are clear; why not place emphasis on the facts as they are?

The reason for the lack is threefold: In the *first* place, teachers who have come up through departments of sociology in modern universities have never thought of the facts in this way. The tendency to separate the religious from the other interests of life has caused attention to focus on the other agencies, without thought of the fact that leadership in these worthy agencies is distinctly religious, or of the fact that the church is the parent of most social endeavor. In the *second* place, textbooks in sociology almost wholly ignore the place of religion. It is a most amazing fact that outstanding sociologists, many of whom are personally religious men, have absolutely refused to give place in their textbooks to religion. Such books might not sell in state institutions, is the thought, and consequently publishers demand that religion be omitted. The author has personal knowledge of two volumes from which references to the church had to be eliminated before commercial publishers would accept them. The habit seems to have become fixed. In the *third* place, most teachers of sociology, although personally religious men, are either ashamed to speak the name of Jesus in their classes—"it just is not done"—or they are out of sympathy with fun-

damentalist viewpoints and for "safety first" avoid religion.

Psychology. Courses in psychology endeavor to study the human being as he is, sometimes with an emphasis on genetics, but usually with more attention to the human organism as it functions, or fails to function, for the individual. Why may not attention for two weeks in the foundation course be given to an appreciation of the psychology of religion? It will be taught with such an attitude on the part of the instructor that the student will not cease to pray because he understands the psychological processes involved in prayer and in answers to prayer. The student will come to understand why he appreciates the properly conducted service of worship; why people go to church; and the place of religious experience in the total makeup of human life. He could, if properly led to evaluate the truth, be brought to see why Christians claim that "religion is life at its best," and to understand how this richest quality of life might be developed in himself and in others.

Education. The department of education, in most Christian colleges, is most popular. The psychology of childhood, the history of education, principles of learning and of teaching, school organization, tests and measurements, perhaps a course in the curriculum and another in the philosophy of education, are offered by thoughtful and well trained teachers. It is a fine, strong, healthy department in most Christian colleges, brought to its present high level through competition with state normal schools, and under pressure from certificating agencies. The growing tendency to include an emphasis on the development of character is highly significant. But religion, apart from this, very seldom has any place.

Why not, recognizing that eighty percent or more of college students are members of Christian churches, give two weeks in the course on organization and administra-

tion of schools to a consideration of how to organize and administer the educational program of a local church? Why not, in the course on teaching methods, give two weeks to study pedagogically sound methods of teaching the Bible and other materials of religion in the church school, as well as to the teaching of ideals and the development of character? Why not, in a course on the psychology of childhood and youth, give two weeks to a thoughtful study of how the religious and moral life of the child may be cultivated? Why not, in a study of the history and philosophy of education, show that as a matter of historical fact the church was the mother, the pioneering spirit, in all educational advance until, within recent years, the daughter has become strong in her own strength? Why not, in the emphasis upon character development throughout all courses, show clearly the relation between character and religion, how one fortifies the other, and how the two may properly develop hand in hand?

Many of us are coming to feel that there must be a much closer relation between the church school and the state school, in a correlation of program and of leadership personnel, as well as of children. Many of us are coming to feel that perhaps the most highly significant correlation will be through the person of the public school teacher, who, during the week, teaches children and youth in the schools of the state, and on Sunday continues the education of the same youth in the school of the church. How vastly important, if this contention is valid, that the future school teacher should become thoroughly acquainted with the applications of her art in the schools of the church, and become filled with zeal to render service through the church?

And so in economics, so in literature, so in science, in mathematics, in biological sciences, in all courses offered, there may be not only a spiritualizing of the entire content, but there may also be specific, especial reference made to

the part which Christianity and the Christian church have contributed to the most significant advance in all realms; and there may be still more significant reference to the part which students, inspired with the Christian ideal, may hope to play in bettering the church and the world in which they live.

If each teacher will place proper, adequate, true emphasis upon these values which are religious, if he will coöperate wholeheartedly with every other teacher in the institution in the development of a common outlook, if he will consciously correlate his program with that of the Christian church from which his students come and to which they should return as prophets and leaders, the church will find herself strong in the strength of her educated sons and daughters, able, under competent, trained, sympathetic leadership, to make a greater contribution to the social order than she now is making.

The mere study of facts, unrelated to religion, will not produce the desired results. There must be a very definite relating of the facts studied to the total experience of religious value. This demands a profoundly religious outlook on the part of the teacher, an outlook which students will recognize and appreciate. It demands an attitude of willingness to coöperate intimately and personally in developing student life, and such a correlation between all departments as will make possible a unified approach to the problem of developing the values sought.

The way most subjects are taught, even in most Christian colleges, at present, indicates that we may not anticipate favorable results—although some educators insist that we may. For instance, we hear a good deal about the religious values inherent in school subjects and in the extra-curricular activities of college life. From mathematics one is supposed to learn the immutability of law and to acquire a training in accuracy and in honesty. From biology is supposed to come an understanding of the processes of

procreation and of growth, with a consequent reverence for these processes and for the Creator who breathed into man the breath of life. From literature and history are said to come an acquaintance with those heroic qualities which have made great men and women stand forth in the midst of crowds, the idea being that through acquaintance and contact one acquires for himself something of the same heroic mold. From athletics is said to come loyalty to the team, the spirit of team play, coöperation with others, subordination of self, the knowledge that hard play and fairness win. From college social life one is said to acquire a proper outlook into society and a consciousness that one must live for others rather than for himself. . . .

There is no more value inherent in college athletics or social life or studies than in any other experience, hard work in a corn field, for instance, or coöperation with a group of clerks in an office. College students do not necessarily receive from their college experience anything they might not receive under similar conditions in any other environment, *unless* the experience is coördinated and consciously directed to securing those special values, and *unless* the student is himself able to and willing to acquire those values. Association with great thoughts stultifies one who does not grow through such association; contact with great persons in literature means nothing, unless one makes an effort to develop as a result of such contact; athletics provides nothing but grinding hard work, unless one is consciously led to acquire the finer things which are potentially present in the experience of hard work.

The fact that students cheat in mathematics is revealing to one who thinks in terms of the higher values mathematics is supposed to teach. Attitudes which many medical students develop toward the human body, as revealed in laboratories where bodies are dissected, is quite revealing to one who thinks that a study of biology as such inherently inspires reverence for the body as the work of God.

College experience in the area of religious thought as content and knowledge is capable of great spiritual values, but the realization of these values depends upon the background and the quality of students who go up to study; upon the quality and outlook and dedication of the teachers with whom they work; and upon the definiteness and concertedness with which the process of education develops as a correlated whole.

A friend who read this chapter suggested to the author two considerations: *First*, what about departmental jealousies and competition for students? Will teachers of materials which would suffer as a result of these new emphases submit quietly to a loss of students and consequent loss of prestige? *Secondly*, where may we obtain teachers capable of assuming the religious emphases implied?

The answer to the first problem is that the struggle is inevitable, in some places, and that some irreconcilables will have to be eliminated from Christian schools before the results desired will be attained. If they are irreconcilable, it is better they should go.

The second problem is more difficult. It is not so much a question of willingness on the part of teachers, as it is a question of ability. They have been educated in subject matter, not in methods of producing character and of developing personality in students. To considerable extent, therefore, this problem must be resolved through a process of educational emphasis and training while in service. Let boards of trustees first be certain that the president has the socially religious outlook desired, then stand by him as he endeavors to develop such unity in his faculty as will make possible a vital religious background for all teaching in the institution. It is the author's conviction that most teachers in Christian institutions would respond to a program of this nature with an alacrity that would amaze their detractors among the brethren.

CHAPTER VI

GUIDANCE OF STUDENT RELIGIOUS LIFE

THE Christian college wishes to teach mathematics, and employs an instructor with a Ph.D. degree in that subject. It wishes its students to participate in athletics, and employs a coach with the rank of full professor, and a salary sometimes greater than that of his colleagues. If the institution makes any pretense at athletics, the coach has several paid assistants. The college wishes to help students work their way through, and conducts an employment bureau. It wishes to develop potential musical talent, and employs a director for the orchestra and a leader for the band. It declares publicly (at least when seeking funds from church people) that the principal reason for its existence is to develop religious values in students—and then places the entire matter of student guidance in religious affairs on a purely voluntary basis, without leadership, and without financial support.

A gentleman with intimate knowledge of college affairs suggested that this study be entitled “the *so-called* Christian college!” If athletics were placed on a purely voluntary basis, without expert leadership professionally trained (more than merely an athletic committee), physical education would deteriorate. If the band or the orchestra were not properly led and financed, musical talent of students would not develop. Of course, student initiative would accomplish some things, but the administration knows that not enough would be done in these areas of student experience. And yet, the religious development of students is

placed on a voluntary basis, with perhaps an indifferent committee in charge, under a professor of religious subjects so heavily loaded with academic duties that he can do little or nothing to help.

Many college authorities would protest that this description does not ring true, that a great deal is being done. There is no question about "a great deal." The problem is that, first, not enough is being done; second, what is done is not coördinated; third, sporadic efforts of otherwise busy people accomplish little; and fourth, in competition with other college interests which are highly organized, religion suffers. Student religious life needs guidance. In this chapter we discuss three fields in which such guidance is needed, and suggest the employment of a Dean of Religion to coördinate the work.

Guidance in Thought and Conduct

The most vital spot in Christian college life is the religious interest of its students. The author of the editorial ¹ was correct when he said:

In some respects the college campus is the front line trench of Christianity. Here every peril of religious faith in modern life must be faced, long before it reaches the average Christian, and here the opportunity of regenerating and reorganizing a confused religious world and a morally impotent civilization is particularly inviting.

Students come, as numerous investigations have shown, from Christian homes. They have been active, many of them, in religious life at home: officers of the church, teachers in the church school, leaders of Scout bands, sometimes pastors. While in college, these same investigations show, students become passive, rarely enter into the life of the college church, many even attending but seldom. Their

¹ "The Religion of the Campus," *Christian Century*, January 13, 1927.

days are crowded with other college interests and duties; their evenings are spent in study; their spare time is occupied with exercise or with earning money; their Sundays are filled with recreation or study. Religion, which at home occupied at least a part of their conscious endeavor, becomes of less vital concern, and religious habits may even be laid aside for lack of time in a crowded schedule. At a conference of students held at Wellesley in March, 1925, student opinion concerning the church was summarized in these words:

Students lack time for church work. There was a difference of opinion as to whether students had a real obligation to maintain church contacts while in college. On one side it was contended that a student's first loyalty should be to his school work, and that inasmuch as the college years are transient ones, church loyalty might well be dispensed with during this period. On the other hand it was argued that these are formative years; and the question was raised as to whether or not the church was an institution which should during these years help the student to learn his power.²

This does not mean or imply that students become irreligious. Some do, and others lose their habits of religious observance, but many do not. Some of them even grow richer in religious outlook, as horizons broaden under the influence of sympathetic religious teachers, and the universal hand of God is revealed.

College years, however, are a fertile period of religious doubt. Students have been reared, most of them, without much thought of religion in a scientific sense. Little thought has been given to their developing philosophy of life, or their organized religious views. What religion they have acquired has been of a naïve, childlike type.

² Quoted from the report of the Committee on Relations between the Churches and the Colleges, Massachusetts Congregational Conference, 1925.

They are, usually, not prepared for the shock of discovering an entire new field of religious thought, and broader relationships than they had dreamed to exist. Often they have no foundation to build any substantial structure of faith, let alone this *super*-structure inspired by the outlooks of college life. The old foundations are inadequate and must be modified, perhaps rebuilt, before they can stand the test. Often, to complete the figure, the student tries to rear his structure on the old foundations, with consequent disaster and perhaps destruction of his faith.

To help students through this period is difficult. Frequently, indeed, the trouble is not suspected until irreparable damage is done. To leave the solution of this difficulty entirely to volunteer help is to invite disaster. Yet this is just what most Christian colleges do. Everybody is responsible, therefore nobody is. Few teachers try to help in a fundamental way, for they are busy, and "religion is not their field." Few even realize the struggle through which students pass. It is not especially the student who takes courses in religion who suffers; perhaps his trouble is lighter than that of others. It is the one who studies astronomy, and biology, and chemistry, and sociology, just as much as the one who takes literature and Bible and religion. The author recently consulted more than a hundred college students. Ninety percent said they had passed through serious periods of doubt. Far less than half had come through without serious loss of interest in the church. Less than a dozen had received constructive, direct help in their greatest periods of doubt. How may we handle problems of this sort? Only through the most thoughtful, tactful, careful, constructive, sympathetic guidance. No mere volunteer, unorganized methods will accomplish the result.

Correlative to this is the whole problem of student morale, individual and collective. Relations between men and women students; the problem of strong drink; tendencies

of some wealthy students to extravagant living; development of an honor system which will provide character growth as well as prevent cheating; the problem of student shirking—these and a score of other personal and social problems of the most far reaching consequences on the moral and character side of student life require attention.

Supervision in Leadership Experiences

In this crowded situation, the college needs also to have some means of guiding students in their religious leadership experiences. Since these students will have come from varying types of previous religious experience and service, the supervision required will involve several aspects:

First, there are students who have been pastors, or who have developed other capacities for religious leadership. They should be placed in student pastorates, and helped, *under supervision*, to develop their leadership qualities while so occupied. Students alone cannot discover the opportunities available, nor can students plan with churches to provide the service needed. Some method must be perfected by which correspondence may be opened between colleges and churches, opportunities for service discovered, and students placed in pastorates where they can be useful. This service, if adequately rendered, would require a great deal of time and thought, perhaps visitation.

Students engaged in this type of service should grow in ability. It is the duty of the college to see that they have every incentive, encouragement, and opportunity to grow. Supervision of student pastors requires capacity, time, effort, and sympathetic help.

Second, many students have been church school teachers, or have worked in other capacities in the home church. These students while at college usually do not teach classes. Active participation in religious life at college is necessary, or students will, on their return home, decline

to become teachers again. The college needs to discover some means of placing these students in such church positions as will cause them to teach in the church school and to participate in other healthy, active ways in leadership.

Certain graduate schools have developed this type of service for professional students, as at Union Theological Seminary in New York, at the Southern Baptist Theological Seminary at Louisville, at the University of Chicago, and the University of Southern California. At the last named school, over eighty men and women have served as cadet teachers. A few colleges also are attempting the same guidance of a few students, as at Denison University in Ohio and DePauw in Indiana.

Manifestly, however, it is not possible to care for many students in the local church. It will be necessary to place them with neighboring churches, perhaps within a radius of twenty miles or more from the college center, to provide transportation, perhaps arrange a small honorarium, and certainly to supervise their work in order to insure growth in ability to teach. Certainly there is need of encouragement and of sympathetic oversight and guidance if students are to make the progress their new status as growing college students makes possible.

Third, half the students at college have been just ordinary young folks at home. They have been too busy in high school to participate actively as teachers or leaders in religious work, or perhaps they have been too young. They did acquire habits of attendance in organized classes, took part in young people's society, and attended preaching service. They did these things partly because of interest in religion, partly because they took it for granted as the thing to do, partly for such social reasons as to meet friends and have a good time. Sometimes they went because they enjoyed the preaching or loved the teacher or received high school credit for church Bible study. These young people are more passively interested in religious matters.

They will not actively seek the college church, but must be encouraged to attend, to participate, to join. Some of them have genuine capacities for leadership, which have been allowed to remain latent, but could now be brought into play.

The college needs some means of encouraging these young men and women in their religious life. They will attend church the first Sunday or two, and perhaps become attached to the church. Or they may begin to sleep late or to study on Sunday mornings and then to drop out. If matters are left to chance, or to voluntary, irresponsible guidance, this drift may become habit and the mortality will be heavy. It is customary to leave these students to their own devices, with only the slight encouragement which an occasional interested teacher may give. The functioning Christian college will more adequately make provision for them, and can do so in a number of ways.

Fourth, in every Christian college a number of voluntary religious agencies are operative. There are, for instance, the Y. M. C. A. and its sister, the Y. W. C. A., sometimes brought together, as in Iowa State College, in an organization known as the Christian Association. There is a Student Volunteer Band, another group of students preparing for the ministry, perhaps a Religious Education Club or a New Testament Club, and other groups drawn together through common religious interests of one sort or another. Although sometimes coördinated into one organization, in most institutions these groups work independently and, though seldom, at cross purposes. The greatest competition is for student time and for student attendance at meetings, and the same small groups are frequently members of all the organizations. Lack of coördination, however, causes waste. The voluntary leadership which guides these student activities is usually unable to bring about that unification of view necessary for the greatest usefulness and the greatest economy of time. In the fol-

lowing chapter, which presents the problem of college worship, will be found an example of how a Religious Interests Committee may coördinate chapel and other religious activities on the campus, thereby bringing order and efficiency out of the present multiplicity of interests.

Fifth, there is a social leadership among students which is inherently religious, whether consciously thought of in Christian or church terms or not. It may be found in a fraternity, where one "decent" fellow may cause a revolution against unwholesome social practices. It may appear in a football player, whose participation insures clean language, clean living, and clean playing on the part of his team mates. This type of leadership usually appears spontaneously, but it may be developed in many students who are inclined to permit their potential moral leadership to lie unassumed.

Encouragement in Church Relations

There are five aspects to this problem to which attention should be drawn. How may student interest in the church be maintained in such wise that they will participate in its services while in college, and not be weaned away from the smaller, less developed church back home?

First, the college and the town church may maintain such a unity of aim that they plan together for the spiritual nurture of students. When this is accomplished, it makes possible a fine type of coöperation. It is not always carried through. The writer visited two denominational colleges recently within the same week. In one institution the church interest of the students was at very low ebb. Only one hundred out of six hundred students attended services in the town church; only fifty participated in the young people's department; very few were enrolled in the church school; few were interested, apparently, in religious affairs within the college. There was a sneaking undercurrent of student effort to outwit teachers who for-

bade dancing and fraternities, and a snooping effort of administrators to catch students in the act. Of course, this church had a pastor who did not appeal to young people, the college had no president, and there were other "extenuating circumstances." There always are reasons for such conditions. That is just the criticism.

In the other college the writer discovered the closest possible spirit of coöperation between college and church; that sixty percent of the church workers were college men and women; that more than half the students attended church school regularly in that particular church; that the pastor had been selected especially for his ability as a leader of youth; and that the religious outlook had so permeated the student body that most of the other students attended church somewhere in the town. There are reasons, too, for this happier state of affairs. For this we are glad.

Second, most students, before coming to college, have found in the home church a center for their social life. There they meet friends whom they would not otherwise see. At college the situation is reversed. The center of friendships is in the college with its classes, its clubs, its common dining halls, its dormitories. Contacts and friendships are made there, not in the church. There may even develop the "town and gown" antagonisms which are so unhappy at times. Attendance at church to meet friends is not, therefore, a primary motive. Again, students at home know everybody, from the elder deacon to the little child. They are, literally, "at home." At the college church they are acquainted with nobody, and would have to create a new circle of friends in order to have a situation at all comparable, and a church home life that would minister to social needs.

When the pastor of the church and his people coöperate with the college in making this a deliberate service, the gap may be bridged or eliminated, and students made to feel at home in the college church, acquainted with pastor

and people, and interested in them. The college church then becomes their new home, with all the attachments of the old.

It would be wholesome to have a joint conference of professors, pastors, and officers of student religious activities, to plan for these contacts, to clear the ground, and then to carry forward plans that may have been developed. Such a conference might succeed in eliminating mutual distrust when it exists, and result in a wholesome spirit which is the only basis for coöperation. Why not also have representatives of the student body serve as members of the church boards of deacons or trustees, and on religious education and music committees? Through such means students would come to feel that they were helping to determine their own religious education, and would more willingly participate.

To create a situation of this sort is difficult. It cannot be left to volunteer, unguided efforts. There must be deliberate, thoughtful, constructive effort in this regard. There must be telephoning, and planning for student meals in the homes of church members, for student gatherings of one sort and another in the homes, and for the formation of acquaintances which would take the place of the old home ties. This service must be repeated quarter after quarter, year after year, with new student groups, and it must be continuous. It implies more than eternal vigilance. It means hard work, which someone must be found to do.

Third, the local pastor is in a difficult position. He must minister to his regular, sustaining members, some of whom have had college training and some of whom have not. At the same time he must minister to groups of students in varying stages of maturity, all of whom are critical and severe in their outlook, and yet all of whom are simply "boys and girls" who need to be loved and inspired. The minister needs to be just as thoughtful in his sermons as

a college teacher is in his instruction. He must be just as true to scientific fact as one who teaches such fact; just as true to spiritual fact as a prophet of old. Fortunately, IT IS POSSIBLE to be true to both fields. We need a revival of great preaching in college towns; the kind of which some educated ministers are capable when they really get down to WORK.

There are two aspects to this situation which constitute a distinct danger. *First*, in a few institutions the chapel service is conducted in such a wholesome way, with such vital religious experiences—and yet with such a twist in emphasis—that students feel this is all the religious observance they need. Therefore they tend to omit the Sunday services of the town church, and to spend that time in other endeavor.³ *Secondly*, where the standards of a college town church are much higher than the standards of the home church from which students came and to which they should normally return, there is a tendency for the student after graduation to return home out of sympathy with his home church—just when he is in better condition than ever before to render the most worth while service. He has, to use the expressive phrase commonly employed, “grown away from it.” What is needed is not a great college church different from the church back home. We need a normal, healthy church, through which the student may develop a love for every church.

The college town church presents contrasts in several ways: it contains much larger numbers of intelligent young people than the church back home, and therefore there is more virility in its service activities. Its minister is usually better trained than the minister back home, and preaches better sermons. The denomination frankly provides better houses and the church develops better equipment than

³ See an interesting article by Professor Eliza H. Kendrick, “Biblical Instruction in its Relation to Church Loyalty,” in *Christian Education*, January, 1928.

back home, and therefore the home church looks drab in comparison. The leadership of the college church school may be on a higher intellectual level, especially when college trained teachers are provided in its departments; the outlook may be more educational and less emotional. The music is frequently better and the order of services more adequately planned. All of these contrasts, and others, militate against the home church and make it more difficult for the graduate to return to a life of Christian activity. The fact that so many do return home to assume leadership responsibility means much. The problem lies with the large numbers who are lost.

The college pastor is indeed in a difficult position, as is the college director of religious education. They must minister to the student's needs while in the institution, and at the same time not wean him away from his first love. It will never do to let this contrast become too severe, nor to let the student acquire such outlooks as to abandon the more conservative little church back home.

Fourth, it is manifestly unfair to expect college students to sit at the feet of highly trained and well seasoned instructors through the week, participating in courses of study that have been proved year after year, and then on Sunday sit passively before the usually untrained or semi-trained church school teacher who tries to follow a "uniform lesson" or even a "graded lesson" in a series without sequence; who tries to draw "spiritual lessons" from ancient historical statements of fact which are only imperfectly known; who teaches twenty-five or thirty minutes once a week in the confusion of an ordinary church school. It is simply too much to expect. We would not stand it ourselves. Can we expect growing, intelligent young men and women to stand for it? And yet this is just what so frequently happens. The author knows a score of such college churches. The superintendent is a town business man; the teacher may be a banker or a grocer; the confusion is

that of most church schools, the program is not educationally conceived, the equipment is inadequate, the teachers are not well trained, objectives are not defined—students are invited just to come and sit, be counted, and contribute their small change. The result is that students just will not come.

There are college churches which are suspicious of college teachers, because the church is traditionally conservative, and the teachers are suspected of being liberal. One such glaring case comes to mind, where the pastor and superintendent began quietly removing college teachers from one church position after another. Finally all of them had been relieved of teaching in the church school, and this function had been safely transferred to more cautious business men of the town. The teachers felt the situation keenly, but were too “loyal” to do anything about it. A visitor to that college conversed quietly with the teachers in question, and made a suggestion or two. The next week two or three of them had offered their services as teachers to other pastors in the town and had been accepted. The following week three or four others entered service. There could be no objection, for is it not the duty of a Christian teacher to help wherever his help is needed? Students followed their trusted teachers. Things happened in that college town church, and happened quickly, as they should have done!

Perhaps teachers and ministers, realizing their joint responsibility for student religious life, could cement personal friendships that would help obviate difficulties such as this. Perhaps conference with a church pulpit committee, if held before a minister is called, might help. Perhaps joint conferences of pastors, professors, and student religious leaders might develop a more wholesome spirit of coöperation.

Fifth, the church school curriculum of religious education for a college student is not the curriculum that would

be acceptable to a city class of uneducated men or women. The college church offers especially fine opportunity for specializing in this regard. The student generation covers four years of two semesters each, and each semester has eighteen class periods. What a magnificent opportunity to plan for eight significant courses of lessons covering the field of the Christian religion, or particular aspects of that field. The work could be graded by college years, one teacher carrying through the work for each year. Four teachers would be required at a minimum; probably eight, possibly twelve, in order to keep classes small, to permit discussion, and to avoid the lecture or little sermon method. And the same instructor could teach the same subjects year after year, becoming proficient in them, outlining the eighteen lessons in each course with great care. Of course, each class period would last an entire hour. If someone had time to carry it through, a combination could be effected with the college whereby students who did satisfactory work in these foundation courses in religion under competent college instructors would receive proportionate credit for the work done. This plan is outlined in greater detail on pages 187ff.

A College Dean of Religion

Who is responsible for this guidance of student religious life in the Christian college? In many institutions the president assumes the burden. Poor, overworked, college president! Responsible for raising endowment; responsible for the scholastic standing of the institution; responsible for student morale; responsible for everything! In some institutions the professor of religion assumes the task, and then discovers he cannot carry it. In a few colleges a chaplain is employed, in some others a Christian Association secretary tries to work through the problem with his cabinet. Deans of men and of women can help; the student council and the committee on discipline can do some-

thing; individual teachers can do much; the Religious Interests Committee should be vitally concerned—but *somebody* must take things very closely in hand in order that, with the utmost freedom to think and to grow, students may receive constructive guidance that will conserve the spiritual values they bring to the campus, and cause them to develop those latent capacities within themselves which will make them educated Christians as well as educated men.

The author is convinced that no one person can do all these things and do them well. But just as truly as the wise college board employs a business agent to look after finance; employs a director of athletics to supervise physical culture; employs directors of music and of elocution—just so surely will the wise college board employ the strongest man it can find as spiritual guide for college students. This director of religious education—preferably called *Dean of Religion*—will make contacts with churches for those students who should preach or teach, and will supervise their work; he will coördinate plans with the local pastor in order to insure the most intimate coöperation there; he will supervise the religious education of college students in the local church school; he will represent the faculty on the Committee of Religious Interests,⁴ thus participating in chapel organization and guidance (he will probably be the executive officer of this committee); he will counsel with individual students in their difficulties and become a friend to those who need him; he will help the other deans guide the social life of students on and off the campus. He will NOT be an Association secretary, nor will he be an instructor in Bible or any other subject, though possibly he may teach one—just one—class a day.

But no one person can do all these things, and do them well. He must likewise be a coördinator, enlisting the

⁴ The work of this committee is outlined in the closing section of Chapter VII.

other members of the faculty, working with the administration and with student groups. He will seek to make religious life on the campus a spirit, a movement in which all may find themselves, rather than an organization that will try to "do things."

The responsibility for seeing that this Dean of Religion is employed and that he does his work rests upon the college president. The president must be a father and counselor and friend to this member of his staff, just as he is to every other one.

CHAPTER VII

THE PROBLEM OF COLLEGE WORSHIP

THE Christian college of the type we are considering exists primarily for the religious education of its students. It seeks to carry forward a constructive program designed to attain this end. Where confusion and conflict have arisen, the provocation has usually been a failure to conceive of religion in its broader aspects. For religion, while it is a unity, does consist in a number of aspects. Some of these, literary and historical, for example, may be required of all students because of their general cultural value. Some others may not be required, because they depend for their validity upon attitudes of conscience.

Worship is one of these qualities which may not be required. It should be the earnest desire of the Christian college administration that every student receive the spiritual values inherent in the conscious worship experience, but it may never insist. We have considered the larger problems involved in an early section of Chapter IV (pages 104ff.,) and therefore need not repeat the discussion here. Since, however, worship is an inherent part of the chapel experience, and since many educators are asking whether student attendance should be required or made voluntary, we shall think here particularly of the chapel problem. In order to clarify the issues involved, we have placed the arguments pro and contra in opposition.

Chapel Attendance Voluntary or Required

There are very good reasons why attendance at chapel should be required; there are equally good reasons why it

should be made voluntary. A survey of these reasons both affirmative and negative leads one to say, "Yes, if" or to say, "No, if"

Proponents of required chapel attendance would say:

(1) This is a Christian institution. It is supported by Christian people. We expect to maintain here a Christian atmosphere, and as a part of that atmosphere we expect every student to attend chapel in a reverent mood. Chapel service is the heart of the college day. Every student and every teacher owes it to himself to come apart from the grind of the day's work for a quiet period of meditation and prayer.

(2) Eighty percent or more of the students are members of Christian churches. As such they believe in worship, and most of them practice it. There is no impropriety whatever in insisting that these students attend chapel. The other twenty percent come to the Christian college knowing the religious emphasis that it carries. They are free to leave if they so desire and attend school at some other institution where religion and its observance are minimized. They are bound by other regulations of the college, even to the study of the Bible in some institutions. Why should they object to chapel attendance?

(3) Students and teachers alike are involved in many urgent interests. They omit from their schedule those things which are most easily omitted, even when they are of such great value as daily worship. In order to overcome this tendency, we must make chapel compulsory.

(4) In chapel services students are brought into touch with the great religious verities, as they cannot be in any other aspect of college life. Some students may say they do not care for these things; these students are precisely the ones who need chapel most. Even if they do not like it or believe in prayer, they should be "good sports," should be "gentlemen," and come in with the group. Just because they do not believe the precise things implied in

the symbolism is no reason for lack of courtesy. If they were attending a Mohammedan university in Cairo they would certainly not refuse to attend the religious services there. They would go, and would learn many things from the repeated experience, even to becoming, perhaps, more sympathetic with the Muslim position.

(5) Some would claim that religion, in an academic atmosphere, is a matter for classroom teaching rather than chapel service. This contention would be true if religion were merely an academic matter. Only certain aspects are academic in application. But the religion of the chapel is not academic. It is dynamic, and presented in such a manner as will provide motivation for student and faculty living in a Christian way.

(6) While chapel is not an academic function, it does provide opportunity for the academic presentation of important religious themes. These messages are of distinct cultural value, and should be available to all members of the college.

(7) The chapel service provides the only occasion when all students and all teachers can be brought together in a unit experience. The assembly offers an opportunity to develop a corporate feeling in the institution. The mere fact that all are together gives opportunity for the development of an *esprit de corps* of the utmost value. It is here that upper and lower classmen meet, and are welded into a unified student group. It is here that love for Alma Mater grows. It would be fatal to the institution if the chapel assembly were to fail.

(8) The chapel assembly offers opportunity for announcements in which all students are interested. It makes possible group gatherings to develop enthusiasm for athletics or debates or other events for which college spirit has to be generated.

Those who plead for voluntary attendance at chapel would urge:

(1) Enforced attendance at worship causes one to acquire a wrong attitude toward religion, even when he is in harmony with the spirit of worship. The church has never seen fit to compel attendance of its own members at worship. Why should it make an exception of students at college? The question is particularly pertinent when the student disagrees with the theology upon which the worship is posited, or has doubts about its validity. The mere fact that monitors check on students to make certain they are present creates an unfortunate attitude of distrust.

(2) Placing attendance upon any but a voluntary basis destroys the very spirit of Christianity, which provides for the utmost freedom of conscience. The Christian church has been proud of its martyrs who refused to "bow the knee to Baal." How, then, can it consistently demand that a non-Christian student bow in worship before the Christian God? It would be a hollow, hypocritical mockery for him to do so.

(3) We insist in the state on the freedom of the individual to do as he will in matters religious, especially in matters of conscience. Why destroy this precious political heritage in a Christian school? It is not enough to say in extenuation that the church has a right to do as it will in its own institution. In a very real sense Christian colleges are public institutions.

(4) When students come because they must, they bring with them no spirit of reverence. Consequently, the presence of these unwilling, pseudo-worshippers destroys the very thing for which the others come. Far better let a student or teacher attend when he is in the spirit of the thing. Then, and only then, will worship in a true sense be secured.

(5) The chapel service as usually conducted is scarcely worth the time required to attend. Students enter in confusion, filling the room noisily and hastily. They hear a hodgepodge of announcements, most of which have no value

or interest except to a very few persons. They stand, encumbered with coats, hats, and books, to sing a hymn which is poorly led and which means little to them. They listen to an extemporaneous or poorly prepared address by the president or some other designated teacher or a visiting brother, an address which is frequently a ten minute hortatory appeal on an evangelistic basis utterly out of place amid the confusion of the occasion. They rise noisily for prayer, again encumbered with impedimenta, and then rush out as fast as they can. Such a service as is usually seen in the twenty or thirty minute chapel exercise is not Christian, not religious, not inspiring, but simply kills the spirit.

(6) If chapel attendance were made voluntary, the student attitude would have an immediately salutary influence on the institution. In order to encourage their attendance, the college would be forced to make more adequate and more fitting preparation, to secure better prepared leaders, and thereby to make chapel so worth while that students would want to come.

There is a good deal of truth in both positions. The difficulty is that the two groups are arguing about different things, which they believe are the same. The one speaks of a chapel service which he thinks is worth much—but seldom is. The other speaks of a chapel service which he considers of little value—when it is worth much.

Conditions Essential to a Worth While Chapel Service

The problem may be resolved in terms of a number of conditions, all of which must be met, thereby insuring that chapel will be worthy of student and faculty attendance, whether required or not. For instance:

(1) The time allowed for the service must be adequate. Experience shows that in most institutions twenty minutes is impossible, and that thirty minutes is inadequate. Some institutions take a full class hour for chapel, and meet two

or three times a week. Drake University finds this a very satisfactory solution. Perhaps a more universally desirable plan would be to set aside a full period of forty-five minutes for the actual service, allowing time to come from the previous assignment and to pass to the next. Thirty minutes of the forty-five might be rigidly reserved for the spoken message.

(2) Students need to be provided with a place to put hats, coats, and books, in order to be entirely unencumbered. Perhaps a suitable repository could be arranged beneath the seats. Usually no provision whatever is made.

(3) The spirit of the service should be one of reverence. This is made impossible by lengthy and unprepared announcements. Better far to have all announcements written, condensed, and read by one person with a strong but pleasing voice. Announcements should be made as information, not to urge attendance at any gathering or to make propaganda for any organization.

(4) When a "steaming up" process is necessary, as, for instance, on the eve of a great debate, let the entire period frankly be given over to this process, without "dragging in religion by the ears." College enthusiasm, if for proper objects and properly expressed, itself partakes of the nature of religious experience. Certainly there are many "concomitant learnings" to which the enthusiasm could transfer, if the process of transfer were thoughtfully fostered.

(5) Chapel should have the right of way. No meetings of any sort, faculty or student, committees or conferences, should be scheduled to occur during chapel hour. Students may leave the campus, or go to their rooms, or study, if they will, but not conduct competitive meetings during the period of worship. Education, not compulsion, is needed.

(6) The most appropriate hour should be chosen. The first period in the morning, or the period just before lunch, or an hour between classes in the morning—any of these

would be suitable, provided that all students are on the campus at the time, and that they are not tired out with duties already performed. The choicest hour of the day should be chosen for chapel, when students are present and at their best.

(7) The chapel building should be appropriate to the purpose in mind. A room otherwise used as a gymnasium or a chemistry lecture hall is impossible. A room so plain as to be ugly is an affront to the spirit of worship. If the purpose in mind is worship in any of its forms—singing, prayer, thoughtful attention to a message, participation by students—the architecture and furnishings should be in accord. Above all, the acoustics should be favorable, and musical instruments and seating arrangements in accord with the spirit of the place should be secured.

(8) The program for chapel service in a Christian college should be thoughtfully prepared. Variety, here as in other things, is essential. A few colleges have found that in a five day school week four or five assembly periods are desired. One session is devoted to general college interests—athletics, glee club, or other student affair. One period may be given over to the student religious organizations, with a program prepared and carried through by students. One service a week (on occasion two) is opened to presentations of great Christian causes, the address of the occasion being offered by a representative of that cause. The remaining services (one or two a week) are guided by that person on the faculty who is most capable of presenting a religious message in an acceptable manner. His subject is chosen in the light of particular student needs and opportunities. It may be couched in the form of a devotional address, or a sermon, or an expository lecture, or a great Scripture reading on occasion. The great themes of Christianity, developed in terms of *modern* life and faith, elaborated especially with a student congregation in mind, will be presented.

While most colleges will probably find five chapel services a week too heavy a program, it will undoubtedly be found possible to develop whatever number of sessions may be desired in such a vital way, and responding to such a variety of interests, that there will be little tedium.¹

Responsibility Centered in a Working Committee

The real difficulty in most Christian institutions lies in the thoughtlessness of the administration in preparing for the chapel service. It is "hit or miss," often extemporaneous, poorly directed, with no definite objective in sight, and no program seeking to attain what small objective there may be. Let there be a plan, thoughtfully elaborated and carefully carried through, and matters will change.

Who, then, should become responsible for planning the chapel service? In many institutions the president assumes the burden, and for this reason matters break down. In spite of the fact that most college presidents are experienced ministers, they cannot afford to assume the load of chapel. In some institutions there is a faculty committee on chapel, which frequently delegates its duties and authorities to one or another member, possibly meets once or twice to plan things "in a broad way," and then breaks down. In still other institutions there is a college chaplain who is responsible for the service, and who does his best in the matter.

Probably the best method of resolving the college chapel problem is to consider it a part of the total religious interests of the college. A Committee on Religious Interests is

¹ See the outlook in Brown University, where attendance is required, in the Report of the President, November, 1927. See also the outlook in Yale University, where chapel attendance has just been made voluntary, in President Angell's Annual Report, for 1927. See a report of student worship at Vassar College, in which the attitudes for and against chapel are frankly stated, in *Religious Education*, April, 1928, pages 310-14.

formed, representing various organizations and services within the institution. The committee is composed of two or three teachers and three or four students, who carry the burden. This seems the best arrangement. It is still more potent for good if this committee becomes responsible for correlating the religious interests of the entire institution, including chapel as one aspect for which the committee is directly responsible. Through coördination the best results may be secured. To be truly effective this committee would be chosen democratically, the faculty, not the president, determining who will best represent them; the students, without compulsion or suggestion, indicating who will best represent them. The executive officer would be the Dean of Religion in the college.

It is understood, of course, that no committee will serve in a significant way unless its work is felt to be vital, and unless genuine representatives of the interests involved are made members. If, with these precautions, matters still are not thoughtfully handled, let the president, who is known as the friend and father of them all, take initiative in a practical way and help inspire the committee to carry things through. In any case, the president will create an atmosphere in his faculty meeting in favor of a useful chapel service, and as an ex-officio member of the Committee on Religious Interests, he will be able to help the others forward.

The committee will plan each chapel service. *By each we mean every one.* If a city pastor with a congregation of five hundred ordinary people spends days upon the preparation of his morning message, and then plans thoughtfully for every minute of the church hour, surely those responsible for the spiritual nurture of five hundred potential leaders of the next generation should be just as thoughtful, just as thorough in their work. They should be able to do better than the busy pastor, because they have the resources of psychology at their command, and can,

if they will, discover more readily what is effective in student worship.

This suggestion applies to the areas where formal worship is the means of grace, of course. It applies equally to those areas of student experience which are more joyous, those occasions when the college celebrates a great athletic event, or honors the heroes of "forensic athletics," as this type of activity has been so aptly called.

Mention was made above that college enthusiasm has values closely akin to the religious. The mere boiling over of exuberant college spirit is one thing; the careful planning which will carry over from that experience the spiritual values of joy in sharing of another's glory, of pride in honest achievement, of realization that victory is sweet because it is well earned, of rejoicing in the honor which has come to the beloved Alma Mater through student loyalty and effort, of determination to live on the highest level possible in the light of this new born exaltation—these things of the spirit may or may not result from the glowing warmth of the celebration. Through careful, thoughtful planning to effect the transfer in the light of clearly defined objectives, they may be capitalized at fullest value—and this without "appending a moral to the tale."

That meeting of the week which is conducted under the auspices of the student religious group offers possibilities of genuine growth, both for the participants and for the students present. But it must be planned long in advance. The student group in charge for the day, say the Volunteer Band, contains much enthusiasm, deep spirituality and consecration, and a good deal of ability. It may be capable of directing a worth while chapel service. If the group does not take its responsibility seriously and make adequate preparation, it might be well, *for the particular group*, to meet a dismal failure. But for the sake of the student body, those to whom the ministry should come,

failure must not be countenanced, nor may it be permitted to occur. It is the duty of the Committee on Religious Interests to insist that the program for the day be submitted in advance, with every minute accounted for; to criticize the weak spots and make certain they are eliminated; to reinforce the strong elements to insure their effectiveness; to make certain that the unit experiences of the chapel hour shall be worth the five hundred hours of student time and the thirty-five hours of faculty time which will be spent by those who attend.

This supervision of student effort should not be paternalistic. It *must* not be. But nine-tenths of paternalism is emotional tone, all of which can be eliminated by tact. If the Committee on Religious Interests is composed largely of students, peers of those they criticize, and if the committee guides instead of governs (and there is a vast difference between guidance and government), student growth will result. Those who attend will receive full value for the time spent; those who lead will become more capable of leading.

The committee will plan for the services at which challenging Christian causes are presented. In some colleges where outstanding success has been achieved, plans are laid nearly a year in advance, subjects and causes which should be laid before the student body are weighed and selected, and speakers are invited especially to come. The speaker is consulted about the division of time, appropriate music is planned in advance, the order of service is so developed as to secure the given end in view—whether a vision of world peace, the worth of religious education, the Christian Student Movement in Japan, the outlook for prohibition, the beauties of sacred literature, missions among the Indians of Peru. . . . And above all, the committee invites a speaker only after discovering that the one invited does have a vital message, and that he is thoroughly able to deliver it well. The practice of the college president

in calling upon the chance visitor to "say a few words" is an abomination. Thoughtful presidents have already abandoned the practice, as have thoughtful ministers in their church life.

Just as thoroughly will the chapel sessions be planned at which members of the faculty are to speak. Subjects will be chosen as far in advance as convenient, leaving room for the prompt discussion of those crisis points which will inevitably arise, and which should be utilized to the full. It is usually well for a number of teachers to lead chapel at different times, rather than for one person, even when well equipped, to monopolize the service. It is important that the student body become convinced that the professor of mathematics or of philosophy is a vital Christian, as well as to think of the president or the one who teaches Bible as a religious man. But those who do lead chapel must be capable of presenting a vital message, and must have a vital message to present. And the preparation of that message should be felt to be vital, as well.

The chapel service may indeed be the heart of the college life. Will attendance be required? Probably not. It makes little difference whether it is or not, provided proper means are employed to keep the service enriched and vital. Certainly decks will be cleared for it; teachers will attend; the best the college offers will center there—and students will come.

CHAPTER VIII

TEACHING RELIGION THROUGH FREEDOM UNDER RESPONSIBILITY

WE have already discussed the nature of college religion, and outlined its elements in terms of an intelligent Christian's outlooks and service. In this concluding chapter we shall study how certain religious values may be brought to function in student life, and shall consider them as best acquired *through freedom under responsibility*.

Two popular fallacies, prevalent in current thought, need first to be considered:

The tendency among certain groups of educators seems to be a defense of the idea that "it is not what one does that counts, but what he thinks." Thought controls conduct, therefore place emphasis upon proper thought and thought processes, and conduct will take care of itself. These educators naturally place very heavy emphasis upon the classroom and study experiences of students, neglecting outside interests. "Ideas control actions," "the thought is father to the act," "we cannot prevent the birds flying above our heads, but we need not let them nest in our hair"—these are all popular forms of this educational half truth. It is seen in action in communist propaganda, in the efforts of all governments during the World War to control the press, in the type of religion so widely professed and proclaimed in Protestant churches, which says that one who "believes" is saved, whether he does anything about it or not.

The tendency among other groups of educators seems to be a defense of the opposite idea, that "it is not what a person believes that counts, it is the kind of life he lives,

what he does." One's actions determine his attitudes, and these, in turn, are his beliefs. Develop in a youth, therefore, habits of proper living, and the philosophy of life will care for itself. Abou Ben Adhem, who rejected God but loved his fellow men, is the classical example of this type of thought. "Your actions speak so loudly that I cannot hear your words" is a rhetorical expression of the same sentiment.

Like other extremes, each of these positions is only half true. Thought is always action; action is always based on mental processes. William James exploded the fallacy thirty-odd years ago. And Jesus did it long before. What one believes does reflect in his conduct; what one does determines in broad measure what he believes. The fallacy lies in separating thought from conduct, and conduct from thought. Life is a unit.

Freedom Through Religion as Conduct Control

There are those in Christian colleges who would separate the ethical from the religious. The ethical man, they say, possesses the virtues as achieved *habits of living*. He finds justification through the intellect; and for highly ethical living he finds religion not necessary. Most Christians maintain, on the other hand, that religion is that quality of life which lies *behind habit*, which causes one to want to do right and to form the habits necessary so to do. It is the conduct control which operates in those crises of temptation that break through the wall of habit and threaten to engulf the moral values. Religion becomes a powerful influence in life as one abandons himself to the leadership of the divine. One may be truly free only in terms of the bonds which hold him close to God. The truly moral may not be separated from the religious in vital living in the Christian school. Religion, therefore, becomes the supreme conduct control. Our problem is to discover the nature of religion, and to find how it may be brought to function

most effectively in student life, in conduct as well as in thought.

The purpose of a Christian college is to develop men and women in such wise that, unsupervised, they will act right and think right. They will be free in thought and conduct, but will temper freedom by self-control. They will be honest, they will tell the truth, will be pure, will live for others as well as for themselves—they will be “released” in personality and character, if we care to use a partially true technical expression—will be free agents capable of taking constructive social positions.

It is altogether likely that progress is being made in this development. In the *Christian Century*, February 10, 1927, Frederick Lynch writes on the problem, “Is the New Generation Better or Worse than the Old?” His opinion, fortified by that of numerous educators, and based on observation of student “parties,” is that modern education has made young people better than their parents were at the same age.

If the Christian school is to fulfill its complete function, it must conceive constructive positions in terms of Christian philosophy and life, and in relation to Jesus. All expressions of purity, honor, truth, social outlook, are expressions, symptoms, if we will, of a cause which lies deeper in life, and which we would designate by the word religion. A religious person does these things, is constructive in his thought, social in his outlook, critical in his demand that through experience one must determine and seek the best. He is pragmatic in his attitude that authority lies only in life and its experience of the best, and through this may be achieved in personality. A Christian is one who possesses these values, and interprets them in the light of the philosophy Jesus taught and lived. He finds here a power and incentive through which life becomes “free indeed.” It is freedom, under responsibilities gladly assumed.

Openmindedness, Liberty, and Freedom of Speech

In a scientific age the great plea is for "openmindedness." In democracy the great cry of youth is for more liberty and less restraint. The wise college administration will insist on both, and then lay such responsibility on students and teachers alike that openmindedness will result in the welcoming of truth, not error; and that liberty will lead to the door of service. In actual practice among the institutions there are wide differences of view. We quote the official statement of four schools, three of them to some extent "Christian."

At one extreme is Manchester College, Indiana, whose 1927 catalogue contains this significant statement of policy:

All students are required to attend (1) Chapel services held each morning, four mornings of the school week; (2) One church service and one Sunday school service each Lord's day.

All students who are members or adherents of the Church of the Brethren are expected to attend Sunday school and preaching services of the Church of the Brethren. Members or adherents of other churches are permitted to attend the services of the church of their choice by giving due notice of such desire.

Simplicity and modesty in dress and social customs are insisted upon. Loyalty to the church and her counsels is taught. . . .

At the other extreme is this statement from the current catalogue of Reed College, Portland, Oregon:

It is presumed that on his entrance the student and his parents recognize that in a community such as that of Reed College primary responsibility for the right conduct of the student rests with him. The faculty exercises all reasonable vigilance, but it cannot undertake to shield by special safeguards students who through immaturity or lack of ordinary experience are unable to take care of themselves.

The 1925-6 catalogue of Washington and Lee University, Lexington, Virginia, emphasizes in bold face type the following statement in a letter from General Robert E. Lee accepting the presidency of the college in 1865. The emphasis indicates that the college still adheres to the principles stated:

I think it the duty of every citizen, in the present condition of the country, to do all in his power to aid in the restoration of peace and harmony, and in no way to oppose the policy of the State or General Governments directed to that object. It is particularly incumbent on those charged with the instruction of the young to set them an example of submission to authority. . . .

The formula usually employed is contained in the Wellesley College catalogue for 1927, which indicates that the purpose of the college, as expressed by the founder and still adhered to, is:

The supreme development and unfolding of every power and faculty. In accordance with the spirit of the founder, the college is undenominational, but distinctively Christian in its influence, discipline, and instruction.

In quoting the positions of these four colleges, we have sought to show the extremes of liberty and of control. We want openmindedness and liberty, of course, but there are extremes in each of these concepts we must avoid. The person who is so "openminded" that he refuses to come to conclusions about fundamentals in life and conduct, lest further evidence should find him mistaken, is likely to become unstable in his thinking and dangerously without proper safeguards for personal conduct. Why obey a moral code, why restrain one's liberty, if social interpretations of decency are undergoing change? Why go to church, appreciate the Bible, commune with God, or regulate con-

duct under religious controls? Are these values, too, undergoing changes that vitiate their worth?

We want and must have openmindedness in college, but openmindedness as an attitude of frankness, of willingness, of sincerity in the presence of new truth, which will cause a student not only to follow the scientific dictum couched in the language of Paul to "prove all things," but also to "hold fast to that which is good." An openmindedness that accepts and proclaims blindly every new hypothesis on the face value of specious plausibility is not openmindedness at all. It is instability, and from this the college needs to protect itself. An openmindedness that causes the holder of one opinion, say concerning the church or the Bible, to belittle or sneer at opinions held by others is not openmindedness, but superficial intolerance—and from this, too, the college must be free.

A second limitation to openmindedness is seen in the experience of a young college man who asked, How may I *know* I have strength to resist temptation if I try to avoid it? How may I gain increased strength of character unless I put myself to the test? and who, therefore, placed himself deliberately in the way of temptations to drink and to idleness, and who consciously sought the companionship of a young woman reputed to have loose moral controls. In all three areas the student suffered the penalty which the poet foresaw:

Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.¹

We want children to be openminded, but we attempt to shield them from the vice depicted in many picture shows. We want them to be openminded, but we try to guide

¹ Pope's *Essay on Man*.

their reading into profitable and wholesome channels. We encourage them to shun evil companions, and to choose those that are good. We seek to surround them with every encouragement to live what *we consider* a good life.² Open-mindedness? Yes, to those influences which ennoble life. No, to much of the filth which so easily penetrates through the channels of the unguardedly open mind.

In college relations we plead for liberty of conscience, for liberty of the press, for liberty of free speech and free thought, and we do well. But we would not permit our neighbor to maintain an open sewer on his own premises, let alone to discharge on ours; nor to appear undressed on the public streets; nor to maintain unbridled a savage dog. His liberty ends where it begins to damage the life, the property, the purity of others.

We wish freedom of conscience, liberty of free speech and free thought on the campus, and we do well. But there are limits to liberty. Freedom to publish obscene matter in a student publication may not injure the author, but it does place unwholesome, inflammable pictures in the mind's eye of the reader, and must, therefore, to some extent be controlled. If the individual cannot restrain himself, others must do so for him; by social pressure, if possible, by other means if he continues unsocial in his response.

Liberty to teach is correct in theory, of course, and is entirely proper when one is employed with that understanding. But a teacher of history would not be tolerated if he sought to undermine the work of the one who teaches chemistry or biology—why should he be tolerated if he seeks to undermine the work of the department of Bible?

A teacher is a moral criminal who will enter an institution under false pretenses, pledged, actually or implicitly,

² See a clear presentation of the whole problem of educating for freedom under responsibility through a process which implies early guidance, in an article by Professor William H. Kilpatrick, "Thinking in Childhood and Youth," in *Religious Education*, February, 1928.

to maintain certain positions or doctrines, and then teach a positive religious view not in accord with the declared position of the institution. He is still a greater criminal, when he enters an avowedly Christian institution, and then by his teaching and living and sneering attitude casts doubts upon and creates student antipathies toward the Christian faith and the Christian church. We discharge stenographers who do not work for the employer's interest, as the *employer* sees his interest. Why should there be any cry of "academic freedom" to force the retention of a teacher whose influence is antagonistic to that cultivated and announced by the school? Academic freedom must end where the interests of the group begin. There should be no place in a Christian college for an instructor who is not himself an earnest Christian, both in teaching and in life. We may not bridle his tongue—that would be unethical. It is entirely proper that we terminate his contract.

And yet, if religion is to develop unhampered in the individual and in the institution, it must be free. There must be opportunity for the thoughtful teacher and student—and for the less thoughtful ones, too—to think for themselves and to speak out frankly.

Discussion Methods and Freedom of Speech

At this point lies a serious difficulty. The trouble with religion in college life is not that there is too much or too little, nor that students think too much or too little. The trouble is, first, that colleges permit widely divergent views to be presented *dogmatically* to immature students, with the result that they are bewildered; and second, that students so bewildered think and wrestle and doubt in secret. A problem that rancors in secret produces worry, often doubt, sometimes disclaim. It does not produce much that is constructive. We have already discussed the first trouble, the dogmatic presentation of unwholesome points

of view, and sought to show a way out. For the second one, Christian colleges need to get problems of students out into the open, so they can be understood, met, and, if possible, resolved. A student can never be helped constructively until his troubles and complexities are known. So often they remain concealed until irreparable damage has been done. Four uses of discussion methods found helpful may be mentioned here.

The Open Forum. The basic idea underlying the forum is coöperative discussion or debate.* A speaker will present a point of view clearly and briefly. Members of his audience may then ask questions about the problem he has opened, may take issue with him, and may present arguments on the opposite side. The result, when tempers are kept sweet and the discussion held closely to the subject, is wholesome. Thought is provoked, problems are brought into the light, ideas are clarified, everybody has his say, and students, convinced that principles of fair play have been observed, leave the hall with clearer thought and with a feeling of satisfaction.

Faculty-Student Conferences. A second plan through which results are achieved by the same general method is the conference between groups of teachers and students on problems in which both are interested—scholarship, fraternities, athletics, chapel, curriculum, costs. . . . As an example, we might cite the honor system. A large part of the difficulty with the honor system in Christian colleges lies in the fact that students discuss it among themselves, teachers discuss it with teachers in secret, and in faculty meetings behind closed doors, and, instead of a

* Interesting elaborations of this and the two following types of discussion, are contained in recent books. See, for instance, *Creative Discussion* (The Inquiry, 1926), *The Why and How of Group Discussion*, by Harrison Elliott (Association Press), Chapter II of *New Schools for Older Students*, by Nathaniel Pfeffer (Macmillan, 1926), and *The Process of Group Thinking*, by Harrison Elliott (Association Press, 1928).

feeling of mutual coöperation and understanding between students and faculty, there often results a suspicious two-group consciousness which prevents understanding and help.

If thirty members of the faculty and thirty significant student leaders could study the problem together in the presence of whatever auditors would care to attend, raising and discussing the issues involved, getting everything out into the open, including whatever recriminations there might be, a better mutual understanding would result which would be favorable to a solution of the difficulty. Of course, in such group conference there could be no such thing as faculty superiority or dominance. The students present would represent the entire student body, not be chosen by invitation from the faculty, and each one present would be merely an individual in a discussion group. A thoughtful leader from outside the institution would, in many cases, be a more successful guide to discussion than would a member of the faculty. A capable student might profitably be chosen to lead such a group.

Classroom Discussion. A third application of this same principle has long been recognized and applied by thoughtful teachers in classroom management. Students are requested to make preparation by thinking and by reading at least certain assigned literature. They are then, in the classroom, presented with other possible points of view by the teacher, are invited to think and read further, and to talk over the problems involved among themselves. A class period is then set aside definitely for question and answer, opportunity being given, if the instructor is wise, for presentation of points of view contrary to and conflicting with those already given. The objective is not to bring students to accept that which the teacher has said, but to provoke them to think. The student who is permitted and encouraged to acquire, present and defend his own conclusions will be more likely to modify them in the light of evidence,

and, at the same time, will have more justification for whatever faith is in him, than one who supinely accepts what the teacher or the required reading lists suggest.

Teacher-Student Friendships. A friend with whom one is perfectly at ease; a friend to whom a student may unburden himself, with whom he feels free to raise problems of any sort, knowing that he will be heard sympathetically and answered wisely—this is the type of friend the young man or woman needs as problems of life press in for consideration. What more logical person for such friendships than the teacher, whose function is that of opening doors to truth, who is older than the student and therefore in a position to serve as an elder brother, who has studied and thought and experienced more widely than the student and therefore has a better background from which to offer counsel?

When the student meets the teacher at home, has a meal with him, sings and plays with his children, wins a coveted game of chess or tennis from the teacher himself, feels the camaraderie that is possible between like minds—he is able to discuss with him the questions which arise, the problems that vex, and the temptations that invite. In such relations as these—which the author has experienced and therefore appreciates—students and teachers both grow as they seek the truth together.

We would say of the college what Dean Weigle says of the church school:

In education generally we are coming to see that the school should be not so much a place in which to read about experiences as a place where children may have experiences of genuinely educative value. The school should be a fellowship of young folk living and working together under the leadership of a teacher; a fellowship within which children may have experiences of discovery, perplexity, problem-solving, initiative, coöperation, responsibility, self-control, obedience to truth, and the like, and may develop

desirable qualities of mind and heart and will by being afforded opportunity and stimulus to exercise these qualities. So, too, the church school should be not so much a place where children may learn something or other about religion, as a place where they may experience religion. It should be a fellowship of children associated in Christian living and Christian worship, under the leadership of the church, and consequently growing in Christian experiences and acquiring Christian habits, attitudes, motives, ideals, and beliefs.⁴

Student Freedom through Systems of Honor

The objective of higher education in the United States is, in general, that of a life disciplined by study, under the guidance of instructors more mature than the students they direct. In Christian schools the thought has been that students shall develop "under distinctively Christian auspices." The declared policy in many schools has been that students will be educated to a point where they will think their own way through problems of life without undue influence from prescribed college custom. Despite this declared attitude, however, self-discipline in many institutions is achieved, when it is, through a paternal attitude on the part of teachers and administrators. This paternalism carries down through the college in a variety of forms, sometimes successful, sometimes not.

The honor system is a case in point. It arises, usually, because the faculty feels hopeless and helpless in the presence of a tendency to cheat, to rebel against authority, and to "play the game" of student versus teacher. To control the situation, a student council is formed, an honor system is introduced, and this system operates under the watchfully suspicious eye of administrators and teachers, who want to "make it work."

⁴ Weigle, Luther A., "The Present Status of the Work of the International Lesson Committee," *Religious Education*, June, 1925, page 232.

The honor system is handicapped by a variety of problems. A leading religious educator, for instance, once led a conference of college students to discuss a proposed honor system. He asked the group a first question: "How many of you were acquainted with methods of school cheating before you came to college?" Almost all held up their hands. He asked a second question: "In what courses is cheating most prevalent here in college?"—and discovered that cheating is at its worst in courses that are required; that are formal and uninteresting; whose instructors are unable to make the subject matter vital in the lives of their students. When students take courses designed to stimulate them with visions of a widening world, under instructors who release their interest and make them want to become better men and women, cheating is at a minimum.

The examination system is another handicap to student honor. The student who cannot make the raffle gains if he can cheat without being caught. The chances are in his favor, therefore he cheats. Of thirty members of a class in college physics about which the author obtained confidential information from class members, twenty-two were in the habit of copying descriptions of experiments and of apparatus from the notebooks of students who had previously taken the course. On examination day they had to affirm: "I have neither given nor received aid in this examination." They did not have to affirm anything about notebooks! Of forty-odd members of a class in anatomy in a medical school, it was learned that "no one, student or teacher, expects that a man will make his own notebook." He is told to do so, and feels he is cheating when he copies, but he copies just the same.

In the business world the usual means for preventing cheating is either ostracism or punishment for those who are caught. The college honor system is based, usually, on the same penal code: exacting a promise, either actual or tacit, from every student that he will not cheat, and then

placing severe penalties on those who offend; binding every one under honor to report cases of observed cheating to the student council or the college administration.

The life students have lived before coming to school, and the customs of civilized men in general, have not actually approved cheating at school, but they have not placed any great stigma of dishonor upon the one who cheats. Therefore, a student, even though perfectly honest himself, does not like to report his fellows when they cheat.⁵ He fears the consequences to the cheater in punishment, and to himself in unpopularity. Therefore the tendency to silence, with its penalty of college life lived under an atmosphere of stealthy, tacit wrongdoing, and a tendency to wink at wrongdoing in others. The results, both while the student is at college and later, are unwholesome in the extreme, and this both for those who do wrong, and for those who attempt to live the good life.

In these phases the educational process is wrong, and the product necessarily deteriorates. Students have been known to organize themselves into secret societies to beat the game—as, for instance, at a well known Methodist college where secret societies are forbidden, at least half a dozen have been organized surreptitiously, inspired, to considerable extent, by the prohibition against them. Wire pulling is acquired by practice, the game of “getting by” is fostered, and character is imperfectly formed. What does this mean when these same students leave college to enter business or to enter politics? or social life? or the profession of the ministry?

In a recent address at the University of Chicago there

⁵ At Yale the honor system in examinations has just been abolished. Students had been required to sign the pledge of “no aid in this examination,” and were expected to report cheaters for punishment. The student body felt that if any supervision was necessary, they would prefer faculty supervision to that of students; and they objected most emphatically to the requirement of reporting those who cheated.

was an incisive criticism of the whole system of grades and examinations:

So long as we work on the assumption that the majority of students come to our colleges to resist education, the students are going to play the game of instructor versus pupil; the game of learning versus getting credits. It will be an interesting day in education when it is recognized that students are not reciting to please their instructors. In place of the credit system, it might be better to institute a comprehensive final examination on subject rather than course, and a series of personal reports from each student at the end of each term, which give his own estimate of his intellectual progress.

Certainly the problem of freedom is difficult, for students come to college with a knowledge of cheating already gained, and often with this and other unwholesome habits already formed. Investigators have discovered that high school conditions are worse than those in many colleges, and that, therefore, the problem of the college is not only to prevent the formation of unwholesome habits, but to attempt the cure of habits already formed.

An honor system under faculty supervision—or under any supervision—is an anachronism. An honor system without supervision seldom works (though it does in some cases). Better, therefore, eliminate the problem which the system creates by abandoning the system. In its stead seek to establish such relations between teachers and students that cheating will become simply “not the proper thing to do.”⁶

⁶ This is, for instance, the custom at Eton, the English school for boys. A visitor who remarked on the unguarded manner in which jackets and books and valuables lay around at a game was requested not to comment on it before the boys, since the thought of dishonesty under such circumstances had never occurred to them. At California Institute of Technology the problem of student cheating seldom arises. Faculty and students have achieved a regimen where it simply “is not done.”

Negative Effects of Prohibitions

Prohibitions in college life, as elsewhere, seldom make for freedom. True religion means release for a fruitful life, rather than repressions and prohibitions. At college students may not cut chapel, therefore chapel decays and students want to cut. They may not have automobiles, therefore they want them. Girls may not smoke on the campus, therefore some of them smoke surreptitiously. Students may not drink, therefore the college bootlegger. They may not cheat, therefore some play the game. Not that all students are wrongdoers, or even guilty of disobeying rules—of course not! Only a bare minority offend; but they are enough to flavor college life.

Our young people as a whole are judged, too, quite commonly by the escapades and the derelictions of the few. In general I have found that from eighty to ninety percent of the young people with whom I have to do are conscientious and hard working and anxious to do well. It is the minority of ten percent who have stirred up comment and made themselves notorious by their irregularities, and for these things foolish, indulgent parents are most largely responsible.⁷

The mistake of the college in these areas is in the educational emphasis given. Prohibition of anything, even of the most passing interest, develops a curiosity which stimulates a desire. It has long been recognized by wise parents and teachers that the more emphatic the prohibition, the greater the temptation to indulge in the pleasure forbidden. If there is little attractiveness in the experience at first, the mere fact of prohibition throws a glamour of desire about it. The stronger the emphasis against a practice, the stronger is attention directed toward it. It works this

⁷ Thomas Arkle Clark, in *The Rotarian*, May, 1927.

way with little children, it works with older men and women, it works with students.

Prohibit a child's chewing gum, and the desire is stimulated. With the desire comes a need for satisfaction, which is usually met under cover, with concomitant learnings in ways to evade. The parent may punish a child for disobedience, and provoke greater effort to avoid detection. He may exact a pledge that the child will not chew gum, and increase the temptation to lie about it—but the chewing continues, whether the parent is watchfully suspicious or not. The more watchful and suspicious, the greater, often, is the desire to indulge.

The undesirable habit, whatever it be, will persist until one of three conditions is satisfied: until through lack of attention the desire is modified and falls from view forgotten; until the weight of public disapproval, not merely parental, outbalances the pleasure derived; or until an ideal is achieved in the light of which the child determines to mend his ways. Compulsion seldom works. The lack of success achieved by most parents is revealed in the fact that very small children know how to lie, to cheat, to steal. The problem is to develop in offenders, potential and actual, those qualities of character which will find no pleasure in either the unsocial processes, or in the rewards they bring.

The negative effects of prohibitions are seen also in the more generally approved methods of giving rewards for good conduct performed under honor conditions. Scientific investigators have discovered, through objective tests, that this situation is true: Where opportunities for reward are greater, honor students are more apt to become dishonest in seeking those rewards; the longer an honor student remains under this type of stimulation, the more dishonest he tends to become; self-rating on the basis of "doing a good turn" may lead to false reports of doing good turns, and this grows worse with continued opportunity; bright pupils who enter school seeking to attain high

marks or other honors tend to become more dishonest as they grow older in school. And among these are the brighter pupils, the aspiring ones, who are encouraged later on to enter college! The fact that cheating is somewhat less prevalent among brighter pupils than among duller ones does not alter this fundamentally negative result of prohibitions and rewards.

Five methods which are commonly employed with college students will certainly not cure the situation. *First*, the remedy does not lie in faculty secretiveness. Faculty deliberations on student affairs behind closed doors do not make for student confidence. *Second*, it is not in prohibition and repression. This is the trouble with the whole social system. The under dog, even when a criminal, carries the sympathy of the crowd. *Third*, it is not in compulsion or because of reward. The student who takes exercise or attends chapel because he must or merely because of a credit reward will protest in heart, if not in words. *Fourth*, it is not in giving the problem such attention as to keep it constantly to the fore in student thinking. The more students think about unwholesome practices, even in a negative way, the more abnormal will their thinking become. And *fifth*, it is not in a paternalistic attitude which causes teachers to feel, and sometimes to say, "You are little children. We shall, therefore, surround you with every safeguard we can devise."

Freedom as Sought through Systems of Guidance

Various techniques have been developed in the hope of accomplishing results desired with the smallest possible losses.⁸ The thought in mind has been to provide for the

⁸ For a summary of current procedures involving faculty and courses, see the report of a Commission on College Personnel Technique, in Bulletin of the Association of American Colleges, May, 1927, page 244ff. For a thoughtful study of the problem, with, however, very little reference to need for orientation in religion, see Brewer, J. M., *The Orientation of College Freshmen* (Williams and Wilkins, 1926).

maximum of student independence and initiative, with counsel and help at hand when required.

Educators realize that both freedom and guidance are needed:

The college student needs guidance, not less, but more than one who is not getting the stimulus of new ideas. With widening knowledge there comes a new sense of power. The youth is realizing man's mastery over nature, and is sometimes tempted to have a feeling of self-sufficiency. He needs a friend of maturer judgment to assure him that although the material universe is spreading in immensity before him, and is becoming much more real to him, it is not all of reality, but is merely the house in which the spirit of man dwells. Man cannot live by bread alone.*

Most systems of student guidance have as their objective the proper selection of courses, some slight supervision over personal habits, teaching how to study, and the settlement of problems of discipline. Very few have in mind the constructive orientation of all life as defined above by Professor Gaines. The author has conferred with a good many college pastors and student advisers. They unite in saying that the principal need of a college student is sympathy and intelligent love. He is not different from his friends at home, except that at college he is lost in a new crowd, and is growing a little faster than he would normally grow at home. The attitude of some religious investigators that because a student goes to college he thereby becomes a different creature takes little account of the true facts in the case. He is different only in that his environment is different, and that he is challenged to think a little more—but his fundamental, elemental human needs remain the same. To meet the needs raised by these two factors of

* Gaines, R. E., *Guiding a Growing Life* (Doran, 1927), pages 116-7.

changed environment and rapid growth several systems of student guidance have been devised:

Student advisers have been tried under several different procedures. In one institution with which the writer is familiar no fewer than four advisory systems have been tried in as many years, all giving promise of success, but none offering the full satisfaction the institution seeks.

Deans of men and of women, senior deans and junior deans, and departmental deans, too, have, in many institutions, assumed the responsibility of guiding student life. In the matter of selecting courses, this guidance has generally proved successful; in the wider range of personal guidance it has not turned out so well; in areas of religious values it has accomplished still less. Seldom has the dean of men, for instance, been able to counsel effectively the great numbers of students for whose welfare he is responsible.

Faculty advisers have been tried. It has been simple to parcel out the students among members of the faculty in such wise that each instructor becomes responsible for an allotted number. This has in some cases proved successful. Determining one's faculty friend by lot, however, is difficult, and many instructors are quite unable, even when willing, to understand the problems students bring for solution, and are still more helpless in drawing from the reticence of the average student those confidences which will lead both of them to a position where counsel may be proffered.

Freshman week has become popular, and marks a significant advance. The incoming freshmen spend a few days on the campus, in company with faculty members and selected upper classmen, "learning the ropes," visiting the buildings, listening to lectures on orientation, taking intelligence and physical tests, becoming accustomed to dormitory life and chapel. This is splendid for entering students, and frequently marks a wholesome transition from

high school to collegiate life. But what of the upper classmen, among whom the more serious problems often

Juniors and seniors are often delegated to advise and counsel with individual entering freshmen. A girl puts on her best dress and visits the newly arrived freshman girl. Together they go about the campus, become acquainted, and advancing wisdom attempts to make clear the royal road to learning. A very good system, where the older student is really able to become a companion and friend to the younger, but not very effective without a more personal relationship than exists in most cases. It is difficult to establish friendships just because it is proper, or because one is so requested; and without intimacy and understanding there can be little help in the crises of life. Before the freshman enters his more serious periods of doubt, his student adviser feels that his task is over, and the two have fallen apart. The author investigated a number of student-adviser relationships recently, and discovered that real intimacy was achieved in not more than a fourth of the cases, and permanent friendships developed in less than a tenth.

Alumni of the institution who live in the college town have, in a few instances, assumed responsibility for counseling freshmen. Each one may undertake to guide four or five students. This "big brother" or "big sister" idea is wholesome, and sometimes works, although it is limited by the conditions mentioned above.

Christian Associations, college pastors, chaplains, town churches, all contribute toward a solution of the problem, and there are appearing still other techniques from time to time.

Among the plans which have been described and which have been tried out, the general rule has been discovered that that plan works best which is worked the hardest. But in no case can a thousand, or even a hundred, beginning freshmen be truly oriented in an effective manner through

the means which are now in general use. Individuality now bows to machine form; nor does mass education of boys and girls make possible that care of the individual which is necessary for wisest growth. One does not form his friends, either among students or faculty, by assignment.

The college must deal with its students as individuals. Mass education is ill-adapted to produce the highest type of personalities. It is better than none, but it is far from being good enough. The touch of the *individual* teacher is the most potent educational force.¹⁰

The transition from education as individual instruction to education as mass production presents one of its most difficult problems to the Christian college, as indeed to every educational institution. Perhaps mass education is inevitable where such large numbers of students are involved. But which is the more economical, either for state or church, one concentrated ten million dollar plant which cares for four thousand students, or ten one million dollar plants distributed in ten small cities or towns, each of which would care for four hundred students? And even if the dollar cost per student were greater in the latter case—and it seems it would be—we should still maintain that the social cost would be less, and should have to say with President Glenn Frank, "The budgets of our universities are less important than the brains of our sons and daughters," and we should have to add that budgets and brains together are infinitely less important than the character and spiritual values which are so often lost in the crowd. President Faunce urges the "big brother" idea:

The diminishing control of the modern home—not always to be regretted—the increased freedom of modern youth,

¹⁰ Burton, E. D., *Education in a Democratic World* (U. of Chicago Press, 1927), page 65.

the flux in the social and ethical standards of our time—all these things make personal counsel by some “big brother” more imperative and more welcome than ever before. We have come to realize that each student is a separate problem and opportunity, and mass education is a contradiction in terms. No human being is a duplicate of any other, and each must be understood before he can be helped. . . . The greatest joy of the true teacher is to get beyond his subject to his object, to penetrate through all regulations, tests, grades, and the whole mechanical apparatus of academic life, and get into vital quickening contact with the open minds that may be the leaders of tomorrow.¹¹

Because of these problems of education in the mass, the author would advocate a denominational college of not more than five hundred students at the outside, and would find four hundred still more desirable.¹² He would advocate maintaining freshman week, student counselors, faculty advisers, alumni “big brothers,” deans of men and of women, Christian Associations, and college pastors—but would put each on a personal basis, giving the student, as far as may be, opportunity to choose his own friends. And above all, as key to the entire situation, he would advocate that the college president be a man with a shepherd heart, capable of choosing as teachers men and women who will love and guide and live with their students—a president who is a father to every member of his faculty, and a grandfather to every student in the institution over which he presides.

¹¹ President W. H. P. Faunce, in *Bulletin of Brown University*, Report of the President, November, 1927.

¹² President Kerr D. Macmillan of Wells College has presented significant reasons for breaking colleges up into units of two hundred students each. See “Ideals for an Effective College,” in *Bulletin of the Association of American Colleges*, May, 1927. Scripps College, Pomona, California, has just been opened. It is to be one of a group of affiliated colleges in the city, and is limited to 250 students.

Freedom may be sought and attained through responsibility, and under guidance. But the true dynamic to solve the problem of student freedom and college authority lies in a field which is cultivated only in part—which is comprehended, even, only in part, in the most progressive colleges. As commonly conceived, college education is a process by which students grow under the carefully scientific gardening of professional faculty horticulturists. As a matter of fact, the student is not a plant to be grown, nor an animal to be trained, nor yet a person who can be developed in either of these ways. “You bring me your little tin cup,” Dr. Fruit used to say in humorous irony, “and you expect me to fill it for you every day.” Where education is conceived as a pouring in process, evaporation is certain to result. True education is growth of physical and mental and spiritual muscle from within, not a filling process from without. Why not, as Winifred Williams¹³ contends, recognize this desire for freedom and self-determination, and then help students grow?

The youth movement today must be reckoned with. To ignore it is impossible, and wholly undesirable. It is distinct, self-conscious, self-confident, and is a virile manifestation of new directions in the currents of life. Its fearlessness, desire to achieve, eagerness to experiment, and general loftiness of purpose, commend themselves. But when it prompts undergraduate students to assume the dictation of their own curricula, to say when they will study this or that, or whether they will do it at all, to disregard the values of faculty experience and judgment, it tips the educational structure out of plumb. It shows typically immature judgments that not yet have experienced the value of grinding, illuminating, rewarding work. . . .

The efficient college must be a coöperative enterprise where students and teachers grow. Students need the

¹³ *Christian Education*, June, 1927.

guidance of teachers, and they ought, in large measure, to follow that advice. And conversely, teachers need the stimulus and enthusiasm which come from working with and associating with eager and energetic young people.

In part the true educational process is revealed in the thoughtful words of an old teacher, who said, "I never learned German until I taught it. I have learned more in the past two years than I ever knew before." In another aspect the process is revealed in the work of a scientist like Millikan, who has groups of young scientists "working their heads off," as a recent graduate in physics told the writer, because he works with his students, giving himself unreservedly to their problems, and they work *with* him, not *under* him. It is revealed in still another manner in the catalogue of Reed College, which says,

The students at Reed College have accepted the responsibility to which their relation to the faculty commits them—a relation of coöperation, not of dependence—and govern themselves, with the aid of the counsel of members of the faculty whenever such aid seems desirable.

It is revealed in part through the newer movement to develop student-faculty committees and discussion groups to study problems together; to have elected student representatives sit in on faculty meetings and participate as equals in the processes of governing college life; and to have student bodies elect representatives who sit as members of the boards of trustees.

"Come, let us live *with* our children" as well as *for* them—is just as necessary a dictum for the college professor to-day as it was for the parent a century ago. Few college teachers have acquired this ability, as have few parents. Still fewer have acquired the art of developing personality in students. The writer knows some. Their

number is increasing, as men and women learn to abandon formal teaching forms, to plan courses with their students and in view of expressed student needs, thereby making of education a wholesome and genuine project in right living of student and faculty alike.



